

# Paul's Conversion

— BY —  
CHAS. F. REITZEL



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# Paul's Conversion

(Told in Couplets)

By

CHAS. F. REITZEL

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Robert Woodknow's Difficulties  
Parable of the Leaven  
The Coming Bridegroom  
Church and State  
The Old-Time Faith  
The Transfiguration  
New Chapters to the Book of the Acts, etc.

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## Preface to Second Edition

**A**BOUT eighteen years ago while sitting in Sunday School there flashed upon the writer's mind as by inspiration or revelation the fact of the dualism in the records of Paul's conversion. He observed for the first time that everything seemed to go by twos or couplets. It was a new conception of an old story. He took a pencil and a little piece of paper and began to jot down the couplets as they rushed in close and rapid succession into his mind. It was only a few minutes until he had a half dozen or more of them. These couplets were developed later on into two sermons which were preached to his own people. Then from time to time one couplet after another was added to the list, until the number reached eleven, and these were issued in book form and comprised the first edition of this little work.

During the intervening years between the conception of the work and the time that the first edition was issued, a period of a decade or so, we culled here and there a few of the products of our reading and meditation and classified them under the eleven couplets of the first edition. But since that edition made its appearance we have thought of seven additional couplets, making now nineteen in all. The material of these new couplets, like that of the first eleven, was gotten through our study of the Word and the reading of other men's writings. This will account for a number of familiar faces in the matter presented.

Speaking after the manner of men, we claim originality for the general plan and outline of the work, but lest we should be charged with plagiarism, we make no such claims for all the subject matter. We therefore take this opportunity of giving credit to one and all from whose writings we have gathered either inspiration, or thought, or matter, in the preparation of this little book and for which there has been no immediate credit given elsewhere.

The generous reception given to the first edition of this work has led us to issue another, this second edition. And



His blessings upon the products of our pen in the past have been so copious that we are more than encouraged to continue in this particular line of the good work of the Lord. We rejoice in this privilege, and praise Him that He has counted us worthy of a place as a co-laborer with Him in so important a part of the ministry of the Word. And we know that our labor shall not be in vain in the Lord. And when He comes, and it may be soon; and if through the message of these printed pages

If but one soul from earth here  
Should greet us at His right hand;  
Our heaven would be two heavens  
In sweet Emmanuel's land.

CHAS. F. REITZEL

Altoona, Pa., April 14, 1919.

## Paul's Conversion

"As I went to Damascus with authority and commission from the chief priests, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? *it is hard for thee to kick against the pricks.* And I said, Who art thou, Lord? And He said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" (*Acts 26:12-16*).

**M**ORE than nineteen hundred years ago a new religion made its appearance. At once it met with bitter opposition. The life of its Author, while yet a babe, was sought by a cruel king. Among the chief opponents of this new religion was a young Hebrew by the name of Saul. The records show that he figured prominently in the martyrdom of Stephen, casting, it is said, the first stone. Later we see this bitter and relentless young Hebrew on the way to Damascus with letters of authority that he might bring bound Christians back to Jerusalem to be put to death. But before he reaches that ancient city he is smitten to the earth by a supernatural light, brighter than the sun at noonday. In his prostrate condition a conversation with Jesus ensues. He rises to his feet. He goes into the city to an old disciple by the name of Ananias and is there told what he must do. In brief, this is the story of Paul's conversion experience and out of this experience grew everything that afterwards was praiseworthy in his life.

A large part of three lengthy chapters of the Acts—the ninth, the twenty-second and the twenty-sixth—is given to the narration of Paul's conversion, while often the conversion of a whole multitude, numbering several thousand, is told in a single verse of Scripture (*Acts 2:41; 4:4*). This peculiar fact may give rise to some very strange questions in the mind of the Bible reader. He will wonder why this distinction is made in the records of the conversion of sinners. Is God a respecter of persons? Are the ways of the

Lord not equal? Why should the record of eight thousand conversions take up less than one per cent. of the space given to that of one man's conversion? There must be a reason for this somewhere.

The difference is not in the men, but in the circumstances. Christianity was a new religion, and it must establish its claims by "miracles, and wonders, and signs." To do this, the condition of a man before Christianity found him, must be as well known as his condition after Christianity wrought in him a change. Otherwise the people would not know but that his condition was always the same. A new religion could not prove its supernatural origin by giving prominence to a convert who all his life had lived in seclusion. A physician might make the boast that he had healed a man of a generally accepted incurable disease. He might even produce as proof the man himself in whose body there was not even a trace of the disease from which he claimed he had cured him. But what if the man were a stranger to everybody? What proof would you have that he had ever been afflicted with an incurable disease? So far as your knowledge of the case extended he might always have been a healthy man. The evidences establishing a man's disease must be as strong and as well founded as the evidences substantiating his healing. Elijah had twelve barrels of water poured upon his sacrifice on Mount Carmel in order to show the utter impossibility of the presence of common fire. The absence of common fire must be fully demonstrated in order to prove the presence of heavenly fire. We cannot establish Christ's resurrection from the dead if there is no evidence to first show that He was really dead. A living man cannot be raised to life.

The eight thousand converts were people largely from the common walks of life, persons that were scarcely known in the city of Jerusalem. To have held these converts up as examples of what the Gospel can do for sinful men their enemies likely would have said, "Who knows these people? What proofs can you produce to show us that these men were ever any different from what we see them at present?" With Saul of Tarsus it was different. His hatred for Christians was not kept a secret. What he had to say he said openly. His persecutions were over and above board. His act in securing letters for the binding and imprisonment of



believers was not done in a corner. His voice of testimony against those that were put to death he made no effort to conceal. He hid nothing under the cover of darkness. His journey to Damascus was made under the glaring light of the noonday sun. His hostility against the followers of the lowly Nazarene was so manifest that his intentions were known in Damascus, a city more than one hundred miles distant from Jerusalem, sometime before he reached its precincts. Hence the lengthy accounts of his conversion.

This same principle explains the extended account of the healing of the lame man (*Acts 4*), while a few words record the restoration of a whole group (*Acts 5:16*). The lame man was a daily subject of public charity at the Temple. All Jerusalem knew he was lame. Hence when he is seen "leaping and praising God" even the Jewish council confessed that a manifest notable miracle had been performed which they could not deny (*Acts 4:16*).

That there was a change in the life of Paul no one can deny. All those who knew him, and they were many, were ready to admit it. He now hated what he once loved and loved what he once hated. So all agree as to the fact that there was such a change, however greatly they may disagree in accounting for the fact. The German rationalist says there was no miracle in what happened to Paul on the road to Damascus. He tells us that Paul was an excitable man; that he was journeying to Damascus over the plain, which is notoriously hot, and it was noonday, and he got a sunstroke; and then in his fever he thought he saw visions and heard voices. The whole thing, say they, was a subjective delusion, and not an objective reality. Who ever heard of a sunstroke turning a persecutor into a preacher, or an infidel into an evangelist? We have heard of a mission worker who suffered a partial sunstroke, and he never did a stroke of work for one year and six months. Yet Paul gets a full sunstroke according to the German critics and he immediately begins to preach. If this German theory is correct, then we had better close our theological seminaries, and stand our prospective candidates for the ministry out against a brick wall in the sun and sunstroke the whole lot of them, for we can think of no greater preacher than Paul. The only way in which we can consistently account for the change

in Paul's life is to say, that it was due to the presence of the supernatural power of a risen and glorified Christ.

There lived years ago two eminent lawyers, one Lord Lyttelton and the other named West. These two men were liberal in their thoughts respecting the miraculous. One day they got to talking about their views, and finally one said to the other, "Well, we cannot maintain our position until we disprove two things: first, the reputed conversion of Saul of Tarsus, and secondly, the reputed resurrection of Jesus Christ from the dead." Said Lyttelton to West, "I will write a book to prove that Saul of Tarsus was never converted in the way in which the Acts of the Apostles records." And said West to Lyttelton, "I will write a book to prove that Jesus Christ did not rise from the dead as the evangelists say." Well, in due time these two men wrote their books, and when they met afterwards, West said to Lyttelton, "How did you get on?" "I have written my book," said Lyttelton, "but as I have studied the evidence from a legal standpoint, I have become convinced that Saul of Tarsus was converted in just the way the Acts of the Apostles says he was, and I have become a Christian." And West sifted the evidences for the resurrection of Jesus from a legal standpoint, and became satisfied that He was raised from the dead just as the Gospels record, and he wrote a book in defense of Christianity.

But it is to the story of Paul's conversion—that marvellous miracle of Divine grace—to which we call the attention of our reader in this little volume, and beg him to patiently follow us as we shall attempt to unfold its beauties and disclose its riches in the couplets that follow.

## The Couplet of Commissions

"I went to Damascus with authority and **commission** from the chief priests" (*Acts 26:12*).

"And the **Lord said unto me**, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do" (*Acts 22:10*).

**P**AUL'S first commission was from the chief priests. This commission represented the opposition of the cross and was dominated by "the prince of the power of the air, the spirit that now worketh in the children of disobedience." In imagination one can almost see that frenzied young Hebrew as he starts down that Damascus road with those letters of authority in his possession. He has but one object in view; that is, the extermination of the new faith so suddenly sprung into existence. His soul is on fire with a passion for destruction. His blind zeal is all but consuming him. His madness is fairly eating him up. But see, suddenly he catches a glimpse of the risen and glorified Saviour. He is changed and that in a moment. He drops those iniquitous letters which he had received from the chief priests and which constituted his commission for his diabolical work of destruction. He looks to another source for authority. He asks the Lord what he shall do, and immediately he receives the second, and better commission of his life, and to which commission he ever afterwards was conscientiously obedient.

The authors of man's two commissions—God and Satan—are direct opposites. What one favors the other opposes. What one advocates the other disapproves. What one builds up the other tears down. What one would bring to pass the other would bring to naught. In nothing are they a unit; in everything they are at variance, so that it is impossible to obey the orders of both at one and the same time. Yet ever and anon man hears sounding in his ears the mandates of these two great personalities of the universe. And somehow, consciously or unconsciously, voluntarily or involuntarily, every man is yielding obedience to the one or the other. The one is so diametrically opposed to the other that it is impossible to carry out the will and wish of both. "No



man can serve two masters." Nor can man place himself in a position in which he will yield obedience to neither. Between the service of these two great rulers there is no neutral ground. Man will either "hate the one and love the other, or else he will hold to the one and despise the other." If man refuses to take a stand with God, he then, by that very refusal, assumes a position against Him. If he does not gather with Christ he scatters abroad. And "know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness."

There is no limit to a man's influence for good or evil if given wholly and absolutely over to one or the other of these two sources of authority. Let an individual fully yield his "members as instruments of unrighteousness unto sin;" let him sell himself to work wickedness in the sight of the Lord, and there is no depth to which he cannot sink. Think of Ahab, who sold himself to "work evil in the sight of the Lord." Think of Jezebel, his iniquitous and degenerate wife, who was the very personification of wickedness. Think of Manasseh, who seemed to be the incarnation of all that was evil, and whom Jehovah charged with having made "Judah to sin." Or think of that modern Manasseh, the Kaiser. Poor dupe of the devil that he was. Had he only known somewhat of prophecy, he would not have sought world rulership. The forecast of the die of prophecy knows no universal kingdom until

Jesus shall reign where'er the sun  
Does his successive journeys run.

On the other hand, let him fully and absolutely yield his "members as instruments of righteousness unto God," and there is no limit to the good of his life. The only limit is that which he himself imposes by the limitation of his surrender. A man gets all of the Divine life that his yielding makes room for. If there is an absolute, sweeping, irrevocable giving over of one's time, talents, possessions, plans, hopes, aspirations and purposes, taking the place of a bond-slave to do His will, then you may expect marvels. If there is once a saying to the Master, as one puts it, "Lord, I accept Thy will for my life. Whatever Thou dost want, take; whatever Thou wouldst have come, send; wherever Thou wouldst have me go, lead; what-

ever Thou wouldst have me surrender, reveal," then you may look for something extraordinary to follow. It was while on a visit to England, we believe, that Mr. Varley said to Moody, "Mr. Moody, this generation has yet to see what God can do with a man wholly consecrated to His will." Mr. Moody replied, "By the help of God I shall be that man." And he made good his purpose.

And let those remember who are desirous of becoming a power, that they will never control power until power first controls them. The centurion, whose servant Jesus healed, incidentally as it were, discovered the very root principle of power over others through his life of yieldedness to the power of Rome. Said he, "I am a man **under** authority." And he was. He was subject to the power and authority of Rome. He had no will of his own. The will of Rome ruled him. Rome owned him absolutely and he acknowledged his owner. He was subservient to Rome's every wish. Therefore the man "**under** authority" become the man **of** authority. He who said, "I am a man under authority," could also say, "Go, and he goeth;" "come, and he cometh;" "do this, and he doeth it." Old Rome which had **over**powered him and became his master, now **empow**ers him and exalts him to the position of a master. Once Rome's power possessed him, now he possesses Rome's power. Once Rome gave commands to him, now Rome gives commands through him. The power that once controlled him is now controlled by him. He had learned the art of obeying, therefore he was obeyed. No man will ever get power to influence and control men for God until they once allow the power of God to influence and control them. Anarchists never establish order. Lawless officers of the law are never a force in enforcing the law. An unconverted man never makes many converts. A worldly Christian leads few people into the path of a separated life.

It is interesting to note that the prophet on Mt. Carmel, in the time of a great drought, asked for the sacrifice of twelve barrels of water in order to bring water from heaven (*I Kings 18:33, 34, 41*). It takes the sacrifice of water to get water. It takes the sacrifice of wheat sown to get a harvest of wheat. This is one of the great laws of the kingdom. It takes the sacrifice of like to get like. It demands the

sacrifice of authority in order to get authority. The wind pump could say, "I am a machine under authority; I have conformed to, and obeyed, the laws of the wind; therefore I can say to the pump beneath me, Go and it goeth." The electric power plant could say, "I am a thing under authority; I was built under, and in conformity with, the laws of electricity; hence I can say to the current on this wire, Go and light Mr. So-and-So's house, and it goeth and lighteth it; and to another wire, Go and move yonder trolley car, and it goeth and moveth it."

Jesus Himself was a "Man under authority." He was "made under the law." He "took upon Himself the form of a **servant**, \* \* and became **obedient** unto death, even the death of the cross. Wherefore (for this very reason) God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every **knee should bow**, of things in heaven, and things in earth, and things under the earth."

The master mechanic had shown a man through the great car works where hundreds of men were at work. It was a great railroad plant at the end of a division of one of our greatest railroads. It was an inspiring hour for the visitor. The order, the power that he saw displayed, the splendid system with which everything was managed, filled the man with admiration for the one man under whose charge all those great activities were being carried on. He had the oversight of everything. Every man in the employ of that division was under him. Every train that went out or came in, every pound of coal that was used, every gill of oil, every can of paint, every bolt, every particle of repair to car or roadbed, were all under this man's supervision. After the visitor had gone through the great shops, and was chatting in the plain but well-appointed office, he said to the master mechanic, "How did you get this position?" having heard the great mechanic say that he had begun work in that immense shop as a laborer. Turning to the visitor simply, he replied—and in a way never to be forgotten—"I have reached my present position by doing what I was told." If a man desires to rule, let him first allow himself to be ruled.



If he desires to be obeyed, let him first obey. Bayard Taylor's lines are very pertinent :

He who would **lead** must first himself be **led**;  
Who would be loved be capable of love  
Beyond the utmost he receives; who claims  
The **rod** of power must first have **bowed** his head,  
And being **honored**, **honor** what's above;  
This know the men who leave the world their names.

James couples submission to God with power even over devils—"Submit yourselves therefore to God; resist the devil and he will flee from you." And why this association of these two ideas? Simply because those and those only, who submit themselves to God are prepared to resist the devil. The preceding verse brings out this idea even more clearly—"God resisteth the proud (the unsubmissive or refractory), but giveth grace to the humble (the yielded or submissive ones)." Thus you see that submission places one in alliance with God; it makes God his ally. Pride, stubbornness and self-will belong to the same category and form the essence and root of all sin. The spirit of the devil is the spirit of lawlessness—he fell through pride. Pride resists God and compels God as a holy and sovereign Being to resist pride in return. And, reader, you must choose between submission to God and resistance of Him. And know this, that if you resist God, that by that very act you submit to the devil, and that if you submit to God that you resist the devil, for the two beings in question are eternally and irreconcilably hostile one to the other. And, remember, one must submit to God in order to resist the devil. Only the grace of God is able to make one sufficient to cope with such a powerful adversary. And blessed be His name forever, "God giveth grace to the humble," the submissive. The very moment a soul surrenders to God, that very moment he forms an alliance with Him, and in this alliance is his only hope of victory over the world, the flesh, the devil.

There is a fine distinction in Paul's two commissions which we must not overlook. In many respects the two are alike. Both called for a journey. Both led to Damascus. Both had to do with disciples. Both represented a religion. But in point of motive and objective the difference between them was the difference between God and

Satan, between heaven and hell. Two "drummers" may start out from the same town, take passage on the same train, sit in the same coach, get off at the same station, secure accommodations at the same hotel, eat at the same table, visit the same merchants and sell goods to the same firms, yet represent two rival business houses. And it is simply astonishing the extent to which a man may go in matters of religion and still follow the orders of God's rival, the devil. Before a man flatters himself with the amount of good he is doing for the Lord he should solemnly ask himself these questions: from whom am I taking my orders and whose is the glory I am seeking in what I am doing?

It is astonishing how much alike some things may appear when fundamentally they are different. Judging by appearance, we might think certain plants belong to precisely the same family. But the botanist thinks and knows otherwise. To him the resemblance is purely superficial, for he sees them as belonging to two widely different species. This is not only the case in the vegetable kingdom, but it is equally true in the animal kingdom. To the uninformed casual observer some animals which are structurally distinct would seem to belong to the same species. We remember when a boy how greatly surprised we were when first informed that a whale was really an animal. We used to go along the Big Chiques creek and occasionally get a few chubs or sunfish, and considered that our knowledge of ichthyology was about perfect. But how little we knew. We may not detect the distinction but the anatomist knows that there is no relation whatever between them. So they who follow the Lord's orders and they who obey Satan's mandates may have much in common, yet the difference between them is practically infinite, and the eye of the anointed Christian is quick in detecting it. Their spirit is different, the principle by which they regulate their life is different and their motive and aim are different. The contrast is profound and the antagonism bitter and absolute.

Between the cities of Harrisburg and Lancaster there are two lines of travel—the Harrisburg Turnpike and the main line of the Pennsylvania Railroad. The Turnpike

was built first. Later the Railroad was built. And those who are familiar with these two lines of travel will remember that at places the two lines are miles apart, while at other places they run parallel for quite a distance and at still other points the one line crosses and recrosses the other. Now the fact that these two lines often run parallel one with the other does not prove that there is harmony between the management of these two corporations. Nor must we think that the wills of the two are a unit because the one line crosses the other. Far from it. At the places where the two roads run parallel each company is following its own desires as much and as fully as in the instances where the roads of the two companies are miles apart; and at points where the Railroad crosses the Turnpike the management of the Railroad is following its own selfish will as much as if no turnpike ever existed.

Now from this life to that which is to come the will of God outlines a path for man's feet. Between the same two points the will of man as dominated by the devil outlines another path. At places these two paths run parallel, at other places the one crosses the other, while at still other points the two are widely at variance. Reader, do not delude yourself by thinking you are given over to the Lord's will because you agree with God in some things and are a unit with Him in other things. Do not allow yourself to be duped by such subtilty of the devil. If you are yielded to the will of God, then why do you follow Him in some things and not all? Is it not a fact that the things in which you follow the Lord's will are the things that appeal favorably to your own will? What course would you pursue if those points in which you are in harmony with the Lord were obnoxious to you? Would you still obey? Or would you do with those things also as you are now doing with the points of His law that you dislike—disregarding them? Do you not see that you are following your own selfish, carnal desires in those things in which your acts are in harmony with His will as fully as if your acts were radically and morally at variance with His will? In short, you are doing no different from what you would do if there were no will of God in existence.

We are reminded of an incident we read not long since. A young person, a church member, had given expression

to sentiments quite at variance with the law of love as taught by Jesus. A well thinking person who heard the expressions said to the speaker, "Are you a Christian?" "Yes," was the reply, "but I am a Christian in my **own** way." What a delusion! What an appalling spiritual condition! And yet a vast host of professors of religion have no higher conception of the Christian life than that which is expressed in these words—"a Christian in my **own** way." It is a do-as-you-please religion that the people want these days. Be not deceived. No man is a "Christian in his **own** way." He may be a sham, a fraud, or a counterfeit, in his own way, but never a Christian. Billy Sunday tells a humorous story of a little girl who was going into the country to visit, and whose mamma did not want her to eat pie. She refused the first two days, telling the people that her mamma did not want her to eat pie. They marvelled at her goodness in obeying her mother, who was miles away. The third day she ate pie. When asked why she did it, saying that they thought her mamma did not want her to eat pie, she replied, "I did not like the kind you had the other days." Some Christians, perhaps many, are like the little girl. They refrain from committing certain sins, not so much because they desire to obey the Lord, but because they have no particular inclination in that direction. Now a Christian is not simply a man that does what Christ tells him to do and refuses to do what He tells him not to do, but he is a man who obeys what Christ says when he would not do it otherwise. He obeys Christ's will because it is Christ's will.

If you are following your own will, do not be surprised if eternity is a disappointment to you. Augustine, when a young man, was dominated more by the writings of Cicero than by the teachings of Christ. His thoughts, purposes and all seemed to be under full sway of the great Roman orator's mind. One night he dreamed that he died and went to the gate of heaven. But he could go no further. The flaming keeper denied him entrance. When he sought the reason the reply came swiftly, "Nobody enters here who is not dominated by the mind of Christ. You are a Ciceronian. He rules you more than Christ does."



And, after all, to obey is the only path of safety. Of course our reader will understand that in the use of this illustration of Cicero and Augustine we do not have in mind the question of salvation, which is by grace and grace alone, but simply that of rewards for obedience, hence a man is more secure in the jungles of Africa, or among the crocodiles and tigers of India, if he is there in obedience to the expressed will of God, than to be in the homeland, living in a fire-proof, lightning-proof, tornado-proof and germ-proof building, if there against the expressed will of his Maker. "Who is he that will harm you, if ye be followers of that which is good?"

"They who follow God's direction  
May be sure of God's protection."

On one occasion the disciples cautioned the Master against His purpose to go into Judea, reminding Him of the recent plot of the Jews to stone Him. Hear His significant reply: "Are there not twelve hours in a day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." What does He mean? Simply this: the Lord gives to every man a certain work to do, as well as a specific time in which to do that work. If in that given time he performs his allotted task he is divinely safe. Such a man is "immortal until his work is done."

## The Couplet of Questions

"Who art Thou, Lord?" (*Acts 9:5*).

"Lord, what wilt Thou have me to do?" (*Acts 9:6*).

**P**AUL asked Jesus but two simple questions, only two. And this couplet of questions might also very appropriately be called the couplet of Christian service, as these two questions and their answers give in a nutshell everything that can be said upon the subject of the believer's duty to his Lord.

The order in which these two questions appear did not come by chance. They were inspired by the Holy Ghost, for Paul calls Jesus "**Lord**" in each question, and "no man can call Jesus Lord except by the Holy Ghost." It is first, "**Who** art Thou, Lord?" and then afterwards, "**What** wilt Thou have me to do?"

A man must first know Christ, "whom to know aright is life eternal," before he is in a position to render acceptable service to Him. This is the Divine order: "First gave their own selves to the Lord (in salvation), and unto us (for service) by the will of God" (*II Cor. 8:5*). There can be no answer to the second question unless there is first learned the true answer to the first.

In the three records of Paul's conversion, covering the period from the time the Lord first met him until he began to preach, there are only two titles used in reference to Christ, namely: **Jesus** and **Lord**. We have counted already no less than one hundred titles belonging to Christ, and some one has said that there is one for each day in the year, yet of all this number only two are used here. And why? The name **Jesus** speaks to Paul of a **Saviour** and the title **Lord** suggests **rulership** for his life.

Nicodemus, a man who had no saving knowledge of Jesus, once called the Master a "**Teacher** come from God;" but Jesus quickly corrected the idea of being a teacher of an unregenerate man by saying, "Ye must be born again." It is a useless task to attempt to teach unconverted men the things the Lord would have His children do. "The carnal mind is enmity against God, is not subject to the law of God; neither indeed can be." "Be ye

transformed," says the Apostle, "by the renewing of your minds." And why? "That ye may prove what is that good, and acceptable and perfect will of God." Where such a transformation is lacking it is impossible to have the "good, and acceptable and perfect will" of service.

Certain preparation is necessary on the part of the sinner in order to make it possible for him to serve the Lord. He needs a **new nature**. A bad tree cannot bring forth good fruit; nor can an impure fountain bring forth pure water. He needs to be **reconciled**. A certain king was presented with a magnificent, richly jewelled crown by one of his subjects who was living in open rebellion against him. The king sent the crown back to the giver with these words: "Return first to your allegiance, and then I will accept the crown as a token of your loyalty." He needs to be **accepted**. The writer remembers how when a boy he went into a field where a few of his young companions were hired in picking stones. He joined his young companions and in everything did apparently as they did. But when pay day came they received remuneration for their services and the writer got nothing. And why this distinction? They had hired themselves and were accepted, but the writer was not.

All service before regeneration—before we truly know Christ and are known of Him—is nothing more than "works of the flesh," the products of the old nature and designated in the Bible as "dead works." They are called "**dead works**," because they proceed from men who are "dead in trespasses and in sins." "Dead works" may also be the doings of carnal Christians, for while the "dead works" of Hebrews 6:1 refer to the unregenerate, yet those spoken of in Hebrews 9:4, without doubt, refer to the regenerate. "Dead works" are a class of deeds distinct in themselves. They are not good works, such as the love of Christ in the heart of the Christian would produce, nor are they wicked works, such as theft and murder. They have been compared to wild fruit, which can not be classed exactly with either good or bad fruit. Wild fruit has the form and appearance of good fruit, but lacks its flavor. So "dead works," which have the form and appearance of good works, lack that vital something which excludes them from the good. Speaking "with the tongues of men

and angels," or bestowing all one's property "to feed the poor," or giving the "body to be burned," may be nothing more than "dead works," providing they proceed from an unregenerate heart, or the heart of the believer not prompted by the love of God.

From the language of Hebrews 9:13, 14, one would infer that the ordinance of the red heifer of Numbers 19 is closely connected with the subject of dead works. In fact, the red heifer was God's divinely appointed remedy for contact or defilement from the touch of **death** in any form.

They are termed "**works**" because they can be produced only by an **effort**. In contrast with these "dead works" of the flesh the Bible places the "**fruit of the Spirit**." It is styled "**fruit**" because the products of the spiritual man are the spontaneous outgrowth of the life of Christ within. You can take a **dead** body and make it move, providing you place enough batteries beneath it, but the movements will be only those of a galvanized corpse—"dead works"—proceeding from a dead man, mechanically produced. The difference between the "**works of the flesh**" and the "**fruit of the Spirit**" is the difference between art and nature. The landscape in art is **painted**—a work; the landscape produced by nature is **grown** and thrills with life and beauty.

"No more is their religion  
Like His in life and deed,  
Than painted grass on canvas  
Is like the living seed."

Note, too, that even good deeds may also be "works of the flesh." It is not our **sins** that the Bible calls "filthy rags," but our "**righteousness**." The offerings of old excluded both **honey** and **leaven**. The honey stands for man's goodness and the leaven for the evil that is in him—but both excluded. Our temperance reform workers fail to grasp this distinction; for, if they did, they would pursue quite a different course in carrying on their work, and would cease their attempts to build righteousness upon the natural, unregenerate man. It is the shame of Christendom that much of the temperance of today must be classed with the "works of the flesh," for it is nothing more than the product of the old nature, mechanically produced. And how little do our reformers think



that the men whom they are urging to "do such things (perform these "works of the flesh") shall not inherit the kingdom of God" (*Gal. 5:21*). They forget that "dead works" is a thing of which the sinner must sometime repent (*Heb. 6:1*); and that his conscience must first be purged from them in order to serve the living God (*Heb. 9:14*). Mr. Meyer says, that when he deals with a drunkard he is inclined to say to him, "Be a man;" and then describes the folly of such a course by saying, "What a fool I am. I am trying to cast out the evil of drink by the evil of self-esteem. If I want to save a man, I must cast out the spirit of self and substitute the Lord Jesus Christ—Alpha, Omega, All in All."

A man who knows nothing of botany or the laws of the vegetable kingdom is not a fit servant to minister to the needs of plant life. He may in all good faith attempt to nourish the plant, yet because of his ignorance of the chemicals upon which the plant feeds may give it that which will do it a gross injury. He would make a blunder as silly as the rich man who attempted to feed his **soul** upon the products of his field, saying, "**Soul**, thou hast much goods laid up for many years; take thine ease, **eat**, drink and be merry." Now any sane man knows that **souls** do not eat grain and vegetables. When a man once fully grasps the fact that God is a **Spirit**, it is not very long until he sees that the only acceptable worship is that which is rendered in "**Spirit** and in truth." No man can determine what is acceptable to the Lord unless there is first a clear apprehension of His nature and person. It is first **know** the Lord, then **serve** Him. And this invariably was the early process in the making of disciples. It was so in the case of John, and Andrew, and Peter, and Nathanael, and the ethiopian eunuch.\* In each instance someone first gave to these men a clear statement as to who Jesus was and the nature of His mission; then they believed, then followed a life of service.

### "WHO ART THOU, LORD?"

He is Jesus the Risen, **LIVING One**. Paul saw Jesus alive after His resurrection, as he declares, "Last of all He was seen of me also." In fact, "He showed Himself

\*John 1:35-37, 41, 45; Acts 8:30-35.

alive after His passion by many infallible proofs, being seen of them (the disciples) forty days."

Now His resurrection is a proof of His deity; for He was "declared to be the **Son of God** \* \* by the **resurrection** from the dead." And His deity distinguishes Him from all other religious teachers of the world, placing Him in a class all by Himself. For He is not merely the Son of God, but the "**only** begotten of the Father." Besides Him, as such, there is none else. Viewed in this light He cannot be compared to any other. There is no comparison between genuine and counterfeit coins. They belong to two separate and distinct classes. You may compare a counterfeit with a counterfeit to see which is the better imitation, but when you attempt to compare the counterfeit with the genuine you either dignify the counterfeit by lifting it to a class higher than that to which it really belongs, or else you degrade the genuine by lowering it to a class beneath that to which it belongs. It is so with the Christ. Of course, if we see nothing more in Jesus than a great moral **teacher**, and speak of Him as such, it is not long until we hear a voice from China say, "So was Confucius a great teacher;" and the classic Greek will reply, "And so was Socrates." If we boast of our Saviour as a great moral **example**, the Hindoos will tell us, "So was Buddha." If we claim for Jesus that He came to reveal the will of God, the Arabs will tell us, "So did our Mahomet." But claim for Jesus what He claimed for Himself—that He is the Son of God—speak of Him as the Scriptures speak of Him—that He died for our sins and rose again for our justification—and you forever silence every voice of rivalry. As teacher, and example and revealer of God's will, He is without a peer; as the Son of God He is without a competitor. In the arena of His deity He stands alone. Who would think of saying, "He that hath Buddha hath eternal life?" or "He that hath Mahomet hath eternal life?" No one, of course. But when we come to the Bible we find it unhesitatingly saying, "He that hath the Son hath life."

But amidst the babel of present-day beliefs concerning the Christ, how are we to determine which is correct? What standard of judgment is there by which to judge in this matter? There is but one—the Bible. You cannot

judge the correctness of anything without some accepted standard. A man sells you a bushel of grain. You contend that there is a shortage of measurement. But he says not. A controversy ensues. Finally you discover that your disagreement is due to a difference of conceptions as to what constitutes a bushel. Now who is to decide your dispute? Who is to say what constitutes a bushel? You will never come to an agreement unless you can first find some standard of weights and measurements which you both can accept. But where is this to be had? The government furnishes it. And back of the government is God, for "the powers that be are ordained of God." I want to know the time of day. I ask a crowd of men. One tells me one thing and another another thing. Who is to decide which is right, for each person gets his time from a watch? A dispute follows. Finally they see the impossibility of settling the controversy among themselves, so they agree to go to the railroad station and decide their dispute by the clock there. But at each station along the line there is a clock, and these clocks often differ a trifle. Now which one is correct? The time at Washington decides this. But how does Washington know that their time is correct? Washington time is governed by the solar system, for nothing under the heavens is reliable. This is the final, the infallible standard, for back of the solar system is God who Himself "created the heaven and the earth." In every instance, you see, we get back to God.

What is final authority on questions religious? The Catholics say the church is final authority. They forget that the Scriptures existed before the church. Rationalism says Reason is final authority, and that the Scriptures are only authoritative so far as their declarations can be rationally demonstrated. But the Word of God is higher than man. As the heavens are higher than the earth, so are God's thoughts higher than man's thoughts. Natural reason can not know the things of the Spirit of God, because they are spiritually discerned. The only infallible standard by which we may correctly judge any question is the Word of God. "Let God be true, but every man a liar." God's word must be final authority upon every mooted question. It is the last and final court of appeal.

And here is a list we have culled of a few things the Word has to say in reference to the deity of the Lord Jesus Christ:

1. The Father affirmed it. "This is **My beloved Son**, in Whom I am well pleased" (*Matt. 3:17*).

2. Jesus proclaimed it. "Tell us whether Thou be the Christ, the Son of God. Jesus saith unto them, **Thou hast said**" (*Matt. 26:63, 64*). "Jesus said, **I am**" (*Mk. 14:62*).

3. The angel asserted it. "That holy thing, which shall be born of thee, shall be called the **Son of God**" (*Luke 1:35*).

4. John the Baptist testified to it. "And I saw and bare record that this is the **Son of God**" (*John 1:34*).

5. The devils knew it. "What have we to do with Thee, Jesus, Thou **Son of God**" (*Matt. 8:29*).

6. The disciples were confident of it. "Of a truth Thou art the **Son of God**" (*Matt. 14:33*).

7. The Roman centurion confessed it. "Truly this was the **Son of God**" (*Matt. 27:54*).

8. The Eunuch believed it. "I believe that Jesus Christ is the **Son of God**" (*Acts 8:37*).

9. Paul preached it. "He preached Christ in the synagogues, that He is the **Son of God**" (*Acts 9:20*).

10. Peter confessed it. "Peter answered and said, Thou art the Christ, the **Son of the living God**" (*Matt. 16:16*).

11. The Gospel is a record of Him as such. "The beginning of the Gospel of Jesus Christ, the **Son of God**" (*Mark 1:1*).

12. Nathanael professed it. "Nathanael answered and saith unto Him, \* \* Thou art the **Son of God**" (*John 1:49*).

13. The object of John in writing his Gospel was to show Him as such. "These are written that ye might believe that Jesus is the Christ, the **Son of God**" (*John 20:31*).

14. The Holy Spirit confirmed it. "Declared to be the **Son of God** with power, according to the Spirit of Holiness" (*Rom. 1:4*).

Reader, before you discard the deity of Christ, and cast away "your confidence, which hath great recompence of reward," or before you set aside the authority of the Bible, it might be well to first take into serious consideration a few important questions. Have you anything better to



put in its place? Will your belief that Jesus was only a man make Him such? Was your mother's faith only a sham? Was that deep settled peace of which she so often spake a mere delusion? Has a sham or falsehood ever done for the world what Christianity has? Bishop Whipple once met a thoughtful scholar who told him that for years he had read every book he could find which assailed the religion of Jesus Christ, and declared he should have become an infidel but for three things—

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide, and leave me stone blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third, I have three motherless daughters"—and he said it with tears in his eyes—"they have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel."

My skeptical young friend, you will not be in perdition five minutes until you will believe all that the Bible teaches. If the grace of God does not have the effect of changing your heart in this world, the torments of hell will surely change your creed in the next. You will then believe in the deity of Christ, the resurrection of the dead, and the miraculous conception of the Son of God. The doctrine of future punishment, which is nothing more than a myth to you now, will then be a terrible reality. You will then be one of the most orthodox beings in the universe. But you will be lost.

He is Jesus the **SAVING** One. The Lord said to Paul, "I am Jesus." Now the Son of God is known in the Scriptures by more than three hundred and sixty-five names and titles as intimated already in this couplet. And the particular title used will often help one to understand the verse in which it is found, as each name and title has its own significance. In this instance the name "Jesus" is used. What does it mean? Jesus is the Greek form of

the word Joshua or Jeshua and these are a contraction of the name Jehoshua, meaning Saviour, or help of Jehovah. So in reality the Lord said to Paul, "I am your Saviour."

This fact was the life-long triumphant wonder of the great Apostle, that Jesus Christ should deal in saving grace with a hell deserving sinner, such as he felt himself to be. He seemed never to forget it. He was fairly overcome by a mere remembrance of it. Long after his conversion we still hear him speaking of it—"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." And what was still more astounding was the fact that he should find a place in the plans of Jehovah in making this salvation known to the ends of the earth. Says he, "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious."

Oh matchless wonder and He shows  
This matchless wonder to His foes.

**He is Jesus, the LOVING One.** Think of the Lord loving a Saul of Tarsus, the chief of sinners, "a blasphemer, and a persecutor, and injurious" person. What tenderness there is in the Master's words. He does not say, "I am your **judge** and will judge you, you vicious, obstinate, ungrateful sinner." No, no; He only tells Paul that it is hard for him to "kick against the pricks." The simile is that of a wilful ox kicking against the goad of its master, resulting only in driving the sharp thong deeper into its own flesh. He saith not, "It is hard for **Me**," but "It is hard for **thee**, Saul. Thou art wounding thyself by thy mad career."

The same is true of every sinner today. He hurts himself more than any one else by resisting the grace and mercy of God. He is like the sword-fish. This curious creature has a long, bony beak, or sword, projecting in front of its head. It is very fierce. It not only attacks other fishes, but it has been known to dart at a ship in full sail. But what is the result? The silly fish kills itself by the force of its own blow. The old ship sails on just as before while the sword-fish falls a victim to its own rage.

**He is Jesus the SUFFERING One.** Paul's hostility was

directed at the **disciples**. But what a surprise when he heard Jesus from heaven say, "Saul, why persecutest thou **Me?**" So closely are believers related to Jesus that it is impossible to hurt them without doing Christ an injury. Jesus is the Vine; His people are the branches. That which damages the branches also damages the vine. Jesus is the Head; His church is the body with its several members. That which hurts the body hurts also the Head. "When ye sin so against the **brethren**, and wound their weak conscience, ye sin against **Christ**."

Margaret Wilson, the maiden martyr of Scotland, with an aged companion was tied to the stake, out on the sands in the Solway Firth, where the tide in great white waves came rushing in. Far out they tied the aged saint, but Margaret near the shore, which was crowded by groups of weeping friends and cruel spectators. As a great wave dashed over her aged friend, and her death struggle began, Margaret's tormenters said to her, "What see you yonder?" With words of faith for herself, hope for her companion and love for her enemies, she said, "I see **Christ** suffering in one of His own **members**." Says Jesus, "Inasmuch as ye have done it unto one of the **least of these My brethren**, ye have done it unto **Me**."

A story is told of a boy by the name of Phil, who was sent to the attic for three days and three nights for playing truant, his meals during that period being taken to him. The evening of the first day when supper time came the father and mother sat down to eat. But they couldn't eat for thinking about the boy. The longer they chewed upon the food the bigger it got in their mouths. And swallowing it was clear out of the question. Then they went into the sitting-room for the evening. He picked up the evening paper to read, and she sat down to sew. His eyes were not very good. He wore glasses. And this evening he couldn't see distinctly. The glasses seemed blurred. It must have been the glasses. So he took them off and cleaned them carefully, and then found he had been holding the paper upside down. And she tried to sew. But the thread broke. And she couldn't seem to get the needle threaded again. You could see they were both bothered. By and by the clock struck nine, and then ten, their usual hour for retiring. But they made no move

toward retiring. She said, "Aren't you going to bed?" and he said, "I think I'll not go yet; you go." "No, I guess I'll wait a bit." And the clock struck eleven, and the hands worked around toward twelve. Then they arose and went to bed. But not to sleep. Each one made pretence to be asleep, and each knew the other was not asleep. And she said, "Why, don't you sleep?" And the clock in the hall struck twelve, and one, and two. Still sleep did not come. At last he said, "Mother, I can't stand this any longer. I'm going upstairs to Phil." And he took his pillow and went softly out of the room, and up the attic stairs, and pressed the latch very softly so as not to awake the boy if he were asleep, and tiptoed across the attic floor to the corner by the window and there Phil lay—wide awake, with something glistening in his eyes, and what looked like stains on his cheeks. And the father got down between the sheets with his boy, and their tears mixed upon each others cheeks. Then they slept. This was done for three nights. You fathers will know just about what such an experience means. Yet this is a faint picture of what the Lord feels when His children are made to suffer.

### **"WHAT WILT THOU HAVE ME TO DO?"**

What a sweeping question. Every word seems to be pregnant with wondrous meaning. It is interesting to take some of the great verses of the Bible and analyze them word by word. This is particularly true of this question.

**"What?"** Paul was now without orders. He had dropped his commission from the high priests, and is now willing for new instructions. He had made such a shameful blunder of his life that he is ready to take orders from another source. He has thrown off every old claim. He is a free man. He has no pledges to make good, no horrible oaths to fulfill. He has cut himself loose from every entanglement, so that he is perfectly free to take any orders that might be given. Anything the Lord might tell him to do would not conflict with any obligation he owed to another. He knows the Lord will not accept a lien on a life that is already mortgaged. And, see, he makes no choice in the matter. He does not dictate. He states no



conditions upon which he will accept orders. He yields everything. All he asks is to know "**what**" Jesus would have him to do.

"**What?**" Not something else. He makes no attempt to substitute some other service for the Lord's "**what**." Saul, the first king of Israel, was told to smite Amalek, and utterly destroy all that he had. Instead of doing what he was told to do, he made an offering to the Lord of the best of the spoils. The thing displeased the Lord. No other service, however good, can fill the place of the Lord's "**what**."

Several years since the writer listened to a minister preach on "This do in remembrance of Me." He placed special emphasis on the first word—"This." Said he, "One will say, 'I will give you so much for missions.' That is good, but '**This** do.' Another may say, 'I will send my children to Sunday-school.' All this is good enough, but it is not what He tells you to do. '**This** do.' Or some will say, 'I will help make up a donation for the poor in some far off mission on the frontier.' That is excellent, but it can not take the place of the command, '**This** do.'"

"**What?**" No matter whether reasonable or seemingly unreasonable. At the marriage feast in Cana of Galilee the mother of Jesus said to the servants, "**Whatsoever** He saith unto you, do it." Jesus then told the servants to fill the water pots with water. These pots of water were intended for bathing purposes. A Jew would not eat a meal without first washing. But, see, the guests had all arrived, had been washed or purified, and had taken their place at the feast. There seemed no longer to be any need for water. What they needed was wine. How unreasonable the command of Jesus seemed to be. Might the servants not have said, "Master, are you not mistaken? Is it not wine that you want and not water?" Naaman was told to dip himself seven times in the Jordan. What a strange command, when Abana and Pharpar, rivers of Damascus, were so much better than the muddy Jordan. The ten lepers were told by Christ to go and show themselves to the priest. Might they not have said, "Master, it was the priest who pronounced us lepers and by reason of whose decision we are compelled to take up our abode outside the gates of the city. Why send us back again to

him?" The clay and spittle with which Jesus anointed the eyes of the blind man seemed sufficient to cause a seeing person to go blind. The blind man might have said, "Master, how can this possibly help me? If there are any chances of getting back my sight, surely this will destroy those chances."

There is nothing unreasonable in the demands of the Lord. The end, in every instance, justifies the means. The trouble is that we mistake that which is **above** reason as being unreasonable. There is a vast difference between the two. Because we cannot fathom the purposes of God back of His doings that does not say they are absurd or irrational. A lady once asked the Lord how she might show her love, when she seemed to hear a voice say, "Go at once and take Sarah a pound of candles." Sarah was a poor old woman living in an attic, whom this lady sometimes helped. She did not go at first, for candles seemed a strange thing to take; meat or butter would be more sensible, she thought. Yet at last she went with her candles and some food in a basket out into the dark night to poor Sarah's attic-room. "What brought you here at this hour?" Sarah asked in surprise. "First you tell me what you have been praying for?" said the lady. "Well, you will think it strange, but I was asking the Lord to send me a candle, so I could read in this big print Bible which a neighbor has lent me."

"Blind unbelief is sure to err,  
And scan His works in vain;  
God is His own interpreter;  
And He will make it plain.

"Deep in unfathomable mines  
Of never-failing skill,  
He treasures up His bright designs,  
And works His sovereign will."

"What?" Whether pleasant or unpleasant, it mattered not. It was a pleasant privilege to sit down at the wedding feast in Cana and partake of a sumptuous repast of the most delicate luxuries, but the "**Whatsoever**" of Christ's command took the servants away from the feast and put them to the unpleasant drudgery of carrying water. The kind master of the slave of Aesop gave him a

bitter melon and desired him to eat it. The slave ate it without making a wry face over it. His master expressed surprise at this. "What!" answered the servant pleasantly, "have I received so many favors from you, and cannot I manage to eat a bitter melon without making a fuss about it?"

How many of us would be ready, like Paul, to turn over our lives to Jesus with the "What" of duty left blank, and allow Him to fill it in as He might see fit? Such a course would work wonders in the lives of many of His children. Not a few would discover for the first time how widely their life varied from the divine plan.

"What **WILT**?" Paul does not say, "What does Thy law require me to do?" but "What wilt Thou have me to do?" There is a vast difference between God's law and God's will. A public school teacher may post a list of rules on the wall of the school room. Those rules are the law of the school. But there are a hundred and one little things in which the scholars may please the teacher that are not mentioned in the rules. These constitute the teacher's will. A scholar may even keep the rules of the school to the letter and yet be a desperately bad child and wound the feelings of the weary teacher by a breach of her will every hour of the day. Some years ago it is said that the Jews discovered that the duty on statuary was much less than the duty on lead. They wanted lead, and so they had ship loads of lead made up into statuary in foreign countries and shipped into the United States in that form. After it reached our shores it was melted again. They kept the law, but were guilty of a gross breach of the will of the American government. The law speaks of duty; His will of privilege. The child of the law spends his time in trying to find out how little he can do and still not displease Him. The life lived in the will of God sees how much it can do to please Him.

The will of God must be performed in a **willing** manner in order to be perfect and acceptable. There is a wonderful story told of an aged saint. She was ill, away from home and given up to die. One day she prayed, "Lord, it is dreadful to die here in a hotel and have to be carried home in a casket." A voice whispered, "If it were My will that you should die here, could you **submit**?" She

answered, "Oh, no, I want to go home." Then, seeing she was dishonoring the Lord, she said. "But, Lord, if **Thou wilt be submission** in me, I will submit." Soon a sweet peace came, a sense of utter submission, and she said, "Lord, I do submit." Then He whispered, "Thou hast submitted, art thou **willing**?" "Oh, no, I am not willing." Then waiting a little, she added, "If Thou wilt be **willingness** in me, I will be willing." As she lay still, a perfect willingness to die came, and she said, "Lord, I am willing." Again the voice said, "Thou hast submitted and art willing, but art thou **satisfied** to come to Me?" She waited, and soon an intense desire came to be with Jesus, and she said, "Lord, Thou hast become my **satisfaction** and I desire to go." Once more He spoke, "My child, thou hast submitted, thou art willing, thou art satisfied, art thou **delighted** to come?" "No, Lord, I am satisfied with Thy will, but I cannot say I delight in it." Then waiting for a moment and looking up, she said, "But Thou canst be everything in me, be Thou my **delight**." Soon there came such an ecstasy of joy that she cried out, "Blessed Lord, I **delight** to do Thy will, whatever it may be. I do delight to go to Thee just now." Then she waited, expecting her spirit to take its flight to God. But a voice whispered, "I want to make thee well and have thee go home." Reader, do you **delight** to do His will? Do you "**glory in tribulations**?"

"O blessed Redeemer:

Thou who hast died for me;

Whatever Thy **will** may be, dear Lord,

I'll **gladly follow Thee.**"

"**What Wilt THOU?**" Before the Apostle's conversion he girded himself and walked whither he would, but now another girds him and tells him where to walk. Once he lived for self, now for him to "live is Christ." Once he claimed his life as his personal possession, now he says he is not his own, that he has been bought with a price. Once he acknowledged no owner, now he concedes every claim of the Lord as his master.

The Hebrews had a very strange custom of servitude.\* Under this custom a man had a right to sell his services

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\*Exodus 21:2-6; Leviticus 25:39-43; Deuteronomy 15:12-18.



to another for a period of six years. After that period he was again entirely free. On the first morning of the seventh year the good-bye words were spoken between master and servant. But if on that first morning of the seventh year that servant felt a reluctance of leaving; if he did not desire to break up the happy relationship that had existed for six long years; if he said to his master, "I love you; I love you dearly; I love your family; I love your home; I cannot leave you; our associations have been too dear to sever; I want to serve you forever." The master would then take him before the judges of the city and have them witness his declarations of allegiance. After that he would take him to his home and stand him up against the jamming of the door and pierce the lobe of his ear through with an awl. These ear-marks said that he belonged to his master for ever.

Some of us have been in Christ's service for not only six years, but twice six years, and longer. We have learned to love our Master during those years. We have learned to love His family, the church. We have become attached to His house, the place of communion and worship. And still many of us do not yet bear the ear-marks of consecration. Our allegiance is only temporary. We are like Jacob (*Gen. 28:20, 21*), we serve the Lord on a kind of a probation basis. We keep a string on all that we have consecrated. We are not fully decided. If anything transpires that does not suit us we reserve the right and hold ourselves in readiness to break off at any moment. Surely we know enough of the delights of His service to make our consecration for time and eternity. We have learned more of the goodness of God in six minutes spent in His service than those Jewish servants learned concerning their masters in six years. Accept, then, the ear-marks of service. Say with Ruth, "Whither **thou** goest, I will go; and where **thou** lodgest, I will lodge; **thy** people shall be my people, and **thy** God my God; where **thou** diest, I will die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

"I was not ever thus, nor prayed that **Thou**  
Shouldst lead me on;  
I loved to choose and see my path; but now  
Lead **Thou** me on."

**"What Wilt Thou HAVE?"** The work of surrender and consecration seems to deepen. Here is expressed a readiness to turn over any or everything to the Lord. It is saying to the Lord, as Ahab said to king Benhadad, "My lord, O King, according to thy saying, I am thine and all that I **have**." Dr. Chapman once asked General Booth, of the Salvation Army, the secret of his success. The old warrior answered, "God has had all there was of me." The same secret of success was explained in other words by Florence Nightingale, when she said, "I have never refused God anything."

"In loving consecration,  
Lord, let me bring my heart;  
All its affections shall be Thine,  
None else shall share a part.

"All of my life I pledge Thee,  
All of my ransomed powers,  
All of my service and my love  
All of my days and hours.

"Nothing shall be withholden  
Nothing will I recall  
All shall be on the altar laid  
Jesus shall **have** it all."

But you say, "I did consecrate myself to the Lord; I gave myself and all to Him when I was converted." Possibly you did, but it was the surrender of a rebel laying down his arms of rebellion. But now He wants you to yield yourself to Him as a loyal subject of His kingdom for strenuous Christian service. As a sinner you gave your bad things to Him; but now you are expected to give Him the good things of a redeemed life. The first chapter of John records the call of John, and Andrew, and Peter, and their responses. It was their first call. It was a call to discipleship. In the fourth chapter of Matthew there is a record of a second call to these same men. This was a call to service, the work of fishers of men.

**"What Wilt Thou Have ME?"** A fully consecrated soul does not do his work by proxy. He does not employ a substitute for that which the Lord wants him to do. He does not say to the Master, as Peter did concerning John, "Lord, and what shall this man (John) do?" He does

not deputize another to run an errand that the Lord wants him to run. He does not delegate to someone else a task that the Lord desires him to perform. A little child said to its mother, "Will you sit with me, ma, until I get to sleep?" The mother answered, "The angels will watch over you, my child." "Well, ma," said the child, "I don't think you ought to bother the angels to take care of your children."

"**What Wilt Thou Have Me TO DO?**" Not promise, but **do**; not pledge, but **perform**; not plan, but **execute**. Of Dorcas it is said, "She was full of good works which she **did**;" not what she intended to do. The place of torment is said to be paved with good intentions.

Man, like an instrument, which of itself may be crude and weak, yet when fully yielded to its master it becomes a thing of power and might. Dr. Pierson calls attention to the typical objects of the Old Testament that represent service. The first is the **Rod** of Moses, which probably was nothing more than a shepherd's crook, or a rude sort of a staff. But Moses did some wonderful things with that Rod. God selects some very simple instruments at times to serve as a sign or instrument of His power. The **spear** was conspicuous with Joshua. With Shamgar it was the **ox-goad**, yet he slew 600 with it. Jael took a **tent pin** and **hammer** to slay Sisera. Gideon resorted to **lamps** and **pitchers** and **trumpets** to discomfit the Midianites. Samson killed his thousand with the **jaw-bone** of an ass. And to the author it does not by any means seem to be accidental that the prophet Isaiah refers to nearly all of these instruments as passive and ineffectual apart from the hand that wields or uses them. Says he, "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood" (*Is. 10:15*). And in both Testaments an earthen vessel is spoken of as a symbol of service (*Jer. 18:4; II Tim. 2:21*). What strange instruments—a **rod**, a **spear**, an **ox-goad**, a **tent pin**, a **hammer**, a **trumpet**, a **lamp** and **pitcher**, an **axe**, a **saw**, an **earthen vessel**. How base the symbols that God has selected to represent human service. How powerless they are in themselves. How impotent they

are to lift themselves up or lay themselves down or move themselves about. The trumpet is soundless of itself, an axe cannot hew alone, a vessel cannot fill, empty or carry itself. They become things of service only as they become yielded to the hands that use them, otherwise they are useless things. The lesson of it all is very plain—we only become instruments of power to the extent that we are surrendered to the hand and will of the Great Workman.

If Christians everywhere would once and forever yield themselves to God and then ever after that remember His ownership of their lives and His claim upon their service, it would settle for all time every dispute with the devil and conscience as to the propriety of this, that and the other thing. When the late Earl Cairns was a little boy he heard three words which made a memorable impression upon him: "God claims you." Then came the question, "What am I going to do with the claim?" He answered, "I will own it, and give myself to God." He went home and told his mother, "God claims me." At school and at college his motto was, "God claims me." As a member of parliament, and as Lord Chancellor, it was still "God claims me." When he was appointed Lord Chancellor he was teacher of a large Bible class, and his minister, thinking that he would not have time to devote to that purpose, said to him, "I suppose you will now give up your class." "No," he replied, "I will not; God claims me."

Fellow Christian, have you ever truly and sincerely said to the Lord, "What wilt Thou have me to do?" If not, may be you have never had a full and satisfactory answer to the first question—"Who art Thou, Lord?" If you once really and fully knew the Lord, there would be nothing but what you would be willing to do for Him. The depth and richness of your knowledge of Christ will determine the extent and fulness of your consecration. What you **know** of Him will govern the amount of work you will **do** for Him. If your Christian experience is shallow, your service will have no depth. If He is no more than a man to you, there will be little trust in His



blood. If yours is a Judas-like knowledge, yours also will be a Judas-like consecration.

What you know of Christ is the test,  
That decides how much you will do;  
For you'll never give Him your best,  
Unless He's familiar to you.  
If Jesus you once apprehend;  
If His free salvation you know,  
Upon His great work you'll attend,  
And on His glad errands you'll go.

If He's but a man at the most,  
And not the divine Son of God;  
You cannot feel wretched and lost;  
Nor dare you confide in His blood.  
If Judas-like knowledge be yours;  
If you're but a mere outward show,  
'Twill be but a few fleeting hours  
Till the way of traitors you'll go.

## The Couplet of Operations

"And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do" (*Acts 22:10*).

"And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, \* \* Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul" (*Acts 9:10, 11*).

HERE is more than merely a tinge of the supernatural in the manner in which the visions of God flash upon men in duplicates or couplets. The Lord appeared to **Paul** and directed him to Ananias. Paul even had a vision of Ananias coming in and putting his hands upon him that he might receive his sight (*Acts 9:12*). But this is only one part of the couplet. The Lord appeared to **Ananias** also, and at about the same time at which he appeared to Paul, with a view of preparing him to meet the now humble and penitent persecutor. Ananias hesitated to meet Saul, for he had heard by many how much evil he had done and how he had authority from the chief priests to bind all that called upon the name of the Lord. But the same God who humbled Saul and prepared him to meet Ananias, also prepared a timid, trembling Ananias to meet Saul.

This illustration of the Lord's dual operations, taken from the life of Paul, is by no means the only one. The Bible abounds with such instances. The Lord appeared to **Cornelius**, a Gentile centurion, and told him to send to Joppa for Peter who was to tell him words by which he and all his house should be saved. Now Peter was a narrow, bigoted Jew and could conceive of salvation for Jews only. But before the messengers from the home of Cornelius had reached Joppa the Lord had appeared to **Peter** in the vision of the sheet, thus preparing him to receive and preach a gospel sermon to Cornelius and the little Gentile congregation that had met in his house. The God who commanded **Elijah** to go to the brook Cherith also "commanded the **ravens**" to feed him there (*I Kings 17:3, 4*). The God who commanded the **prophet** to go to Zarephath also "commanded" the **widow woman** to sus-

tain him there (*I Kings 17:9*). The Lord always works at both ends.

A person may well question the genuineness of any inward prompting if there are no corresponding promptings at the other end of the line. A woman once went to a Christian worker and said, "The Holy Ghost has sent me to you for \$10.00." The worker replied, "Sister, I guess there must be some doubt about this." "No, I am sure the Holy Ghost sent me," she continued. "It cannot be true," replied the other, "because I have not the \$10.00 and the Holy Ghost knows it."

At one time the work in which Mr. Moody was engaged suffered for want of funds. He needed about \$400. He had a little money in his pocket. He took the train and told the conductor to take him as far as his money would carry him. The conductor consented. After travelling some distance the conductor stopped the train and said, "Now get off here." He was left off at the station of a little country town. He stepped out on the platform and presently a stranger walked up to him and said, "Are you Mr. Moody, the evangelist?" "That is what they call me," replied Moody. Then said the stranger, "I have been impressed to give something to your work, and have here \$400 which I would like to give you." The amount was exactly what Mr. Moody needed. We marvel at this. But why marvel? If God can make an Elijah and a raven to understand His will, why not a Moody and a prosperous farmer?

Is not the mind of man open to evil suggestions? Why, then, not to the good? Is our inner consciousness wholly at the mercies of the devil? Has Satan the power to fill our hearts "to lie" (*Acts 5:3*), and is the Holy Ghost utterly impotent in leading us "into all truth?" If the devil, the lesser power, can communicate to us his will, why should it be thought a thing incredible for God, the greater power, to do the same? Have the words "the spirit that now worketh in the children of disobedience," a modern application? If so, upon what law of interpretation can we say that the words, "for it is God that worketh in you, both to will and to do of His own good pleasure," are void of such a present-day application?

The marvels of God's wondrous working power are not

yet exhausted. He is still the God of the Christian. His hand is not shortened that He cannot help. We have become too materialistic. Satan has blinded our eyes to the mighty invisible spiritual forces all about us. We forget that the unseeable things are, after all, the real things and the eternal things are the powerful things. It is these facts that make Christian missions such a fascinating work. The eyes of the early missionaries were fixed, it is said, upon Singapore as a strategic centre, because of its location and cosmopolitan character. For **two years** Bishop Thoburn prayed that the way might be opened to enter that unoccupied field. Finally in company with his wife and the Rev. W. F. Oldman, and without sufficient money for their return tickets, they started for Singapore. To their utter amazement, when the ship landed they were met by a Presbyterian brother who exhibited signs of unbounded joy. His joy was explained when later he told how for **two years** he prayed (the time and period of Bishop Thoburn's praying) for missionaries to be sent, and was given a vision one night in which he received assurance that his prayer was to be answered, and saw a ship coming into the harbor with the missionaries on board. He had therefore gone down to the wharf looking for them, and found no difficulty in picking them out in the crowd on the ship's deck.

When God lays the burden of a duty upon a man's heart, he should allow nothing to daunt him in its performance. Very often the consequences hinging upon the execution of such a task are terribly momentous, as well as eternal. A minister was walking down the streets of a city in Illinois with another pastor, when suddenly he stopped and said: "I think I ought to go and see a certain man this afternoon for I have had him in mind all day, but then," he added with a smile, "I don't see why I should go; the man never comes to church, and seems very indifferent. His wife is a member of my church, but he never attends and cares nothing for religious things. I have no doubt that he would repulse me if I were to mention the subject to him, and yet I feel I ought to go." They walked a few more blocks when the minister stopped again and said: "Can't get that man's face out of my mind. What would you do about it?" The other



minister replied: "I believe that whenever God gives a message for another, He purposes that other to receive it. If I were you, I'd go." The pastor turned back and soon reached the house of the rich banker. The door was opened almost instantaneously with his ringing of the bell, and there stood the banker, with pale cheeks and tear-dimmed eyes. He grasped the pastor's hand, exclaiming, "I'm so glad you have come. I had an awful night last night. I could not sleep at all, and today I have been afraid to leave the house for fear you might come and I should miss you. I want you to tell me how I might be saved." In the richly furnished parlor they knelt, the pastor on one side of the seeking soul, and the Christian wife on the other side. In a short time the man was saved. A month later the banker lay dying. He had no fear for he was ready to go. With faith strong and clear he said to his pastor, "Oh, what if you had not come to me that night? **God had prepared me** to hear His message from your lips, and to Him be all the glory that I am dying a saved man." Friends, if **God moves you** to speak to a soul, He has doubtless **moved that soul** to welcome your approach.

Philippe Spievacque, a missionary among the Jews of Brooklyn, each morning in his family devotions lays the work of the day before the Lord for Divine guidance. One morning he seemed directed to Ellis Island, to visit the immigrants who were kept there for deportation. This was a new, unusual experience. However, without any hesitation he obeyed what seemed to him to be a voice from heaven. An hour later he presented his card at the gate, where he boarded a boat for Ellis Island. Without one word, the officer gave him admittance. While on the way his mind was continually wondering what could be there in store for him. Should any one on board have asked him what kind of business he had on Ellis Island, he could only have answered, "None, until it shall be shown unto me." Every man and woman on board had some relative or friend to welcome to this country. Every one had in hand a letter or a telegram from the one that was coming to hasten to Ellis Island to meet them, while he had no telegram, no letter, but simply the wireless message of the Lord. But as he was

making his way to the Bureau of Information, his eyes were directed to a window on the first floor. Looking up he saw a young man beckoning him to come nearer. He seemed to be in a fearfully excited state. As he approached him, the man began calling: "Yes, you are the man; you are coming to save me, are you not?" He asked him for his name. He replied: "My name is Jankel Wolf. I have escaped from the seat of war in the Far East, and now as I have nobody in this country to come for me, they (the officials of the Immigration Bureau) have decided to send me back to Russia. Woe is unto me! I am a lost man. They will shoot me. I have a poor old father and mother at home and they know not where I am now, and my poor wife and dear child will have to die from grief. When in Liverpool, a missionary came on ship and distributed literature freely, and also Yiddish books. He was not a Jew at all. During the voyage I have read the Book and there I found that all things can be obtained if asked of God in the name of Jeshush Hamushiach (Jesus Christ), and I decided to ask God to save me from the hands of the Russian government. Early this morning I dreamed that I saw a man coming in the name of Jeshush Hamushiach to save me; he looked in my dream like you. Tell me, please, if you are coming to save me; for as soon as I shall hear from your lips that you are the messenger of God I will confess Jeshush Hamushiach as my Lord and Savior." Who is ready to say that God did not direct that Jewish missionary that morning to Ellis Island? Who is ready to say the dream of that Russian Hebrew immigrant was not of the Lord?

## The Couplet of Elements

"Suddenly there shone from heaven a great light round about me, and I fell unto the ground, and heard a voice saying unto me, Saul, Saul" (*Acts 22:6, 7*).

"They led him by the hand and brought him into Damascus. And Ananias \* \* putting his hands on him said, Brother Saul, the Lord, even Jesus, \* \* hath sent me that thou mightest receive thy sight" (*Acts 9:8, 17*).

**T**HE circumstances connected with the conversion of Paul were not brought about entirely by the Lord; man also had a share in the work. It is true, the Lord sent the great light from heaven that "shined round about him;" the Lord smote him to the earth; the Lord made a revelation of Himself to the bitter persecutor; the Lord directed him to the city of Damascus, and the Lord prepared Ananias to receive him; but, on the other hand, man led him by the hand into Damascus; man instructed him; man was the agent in the imposition of hands; man baptized him and man set meat before him. And into every conversion these two elements—the Divine and the human—are interwoven. Someone has said, "Christ alone saves, but Christ does not save alone." Of course, the human efforts in the case of Paul were not antecedent to his conversion, as is generally the case. The significance of this will be brought out more fully in the "Couplet of Obtained Mercy."

In a conversation between Jesus and His disciples in reference to the cause of a young man's blindness, a record of which is found in the ninth chapter of John, the Master gives utterance to these words: "I must work the works of Him that sent Me," and then He proceeds to restore the sight of the blind. The Revised Version makes Jesus to say, "We must work." As much as to say, "I must work and you must work; we all must work." This brings the disciple into partnership with his Lord in the restoration of the sight of the blind.

This truth is further emphasized by the singular and unusual means employed by the Master in bringing back the man's sight. "He spat on the ground and made clay of the spittle, and He anointed the eyes of the blind man

with the clay." Now the spittle was Jesus' contribution in the preparation of that peculiar remedy. So the spittle may be said to represent Christ. The spittle was added to the clay. Now man was made of clay or the dust of the earth, hence the clay may be said to represent man. So Jesus takes the spittle, which represents Himself, and the clay, which represents man, and with the combination of these two elements He restores the sight of the blind. He is doing the same thing today with those who are spiritually blind.

And note, that Jesus in preparing His strange ointment for the eyes of the blind did not apply the clay to the spittle, but the spittle to the clay. In other words, it seemed it was the spittle that somehow gave virtue to the clay, and not the clay that gave virtue to the spittle. Our poor, feeble efforts can add no merit to the atoning work of Christ, but Christ's work adds wonders to the believer's wretchedly weak and feeble efforts.

Great care must be exercised lest we exalt the human element above the Divine. The human has its place, but it must never be allowed to supplant the Divine. It is said. "We are laborers together with God;" but we must remember that while Paul may plant, and Apollos water, that it is after all God who giveth the increase. "So neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

The battle-cry of the Lord's host under the leadership of Gideon was: "The sword of the Lord and of Gideon." The cry was not, The sword of Gideon. That would ignore the Lord. Nor was it, The sword of the Lord. That would eliminate man. Neither was it, The sword of Gideon and the Lord. That would put man before the Lord. But the cry was, "The sword of the Lord and of Gideon."

Of all the conversions of which you know, can you think of a single one in which man in no sense whatever played a part? God has so formulated His plans for the redemption of man as to make man an essential factor in the carrying out of those plans. "The **eye** cannot say unto the **hand**, I have no need of thee; nor again the **head** to the **feet**, I have no need of you." Now the **head** of the body is Christ. The **feet** are members of the body, and the body represents the church. Again, the **eyes** are a



part of the **head** which represents Christ, and the **hands** are a part of the **body** which represents the church. So Christ, the **head** of the body, cannot say to any member of the body (the church), "I have no need of you." He needs the strong hands and the swift feet of His body to carry his burdens and run His errands. But He will not despise the weak and the frail. "Yea, much more those members of the body, which seem to be more **feeble**, are **necessary**." O thou faltering, trembling one, He must have thee, too, in order to complete His body and finish His work.

Let us cull here a thought from another pen, clothing it somewhat in our own language. What must have been the scene when Jesus went back again into heaven! The last the earth saw of Him was just before the cloud received Him out of their sight. And the world has not seen Him since, yet some of us are simple enough to believe that some day He will come back again in the clouds of heaven just as He went away, and possibly the time of His return is not far distant.

But have you ever imagined what might have taken place on the heaven side of that cloud? He was down here on the earth for a little over thirty years. It was a long absence for heaven. The eyes of the inhabitants up there were fairly hungry for a look again of that blessed face. I can almost see them as they crowd down to the place where they may get the first glimpse of Him. I wonder if the Father did not come first to greet Him and kiss that thorn-scarred brow and those nail-marked hands and feet. Parents, would you not do something like that on the return of a shamefully abused child of yours?

But after the first burst of feeling has somewhat subsided and matters have settled back to their normal state, I fancy I see angel Gabriel walking down the golden streets, arm in arm with the Master, talking intently about the things that had just transpired upon the face of mother earth. Gabriel seems to say, "Master, you died for the whole world down there, did you not?" "Yes," says the Master, "for the whole world." And with an earnest look into that Calvary marked face, Gabriel adds, "You must have suffered very much." "Yes, very, very much," says Christ. And does the whole world know

about it?" Gabriel continues. "Oh, no! Only a few in Palestine." "Well, Master, what's your plan for getting the news abroad? What have you done in the way of having the world told that you died for them?" The Master is supposed to answer, "I asked Peter, and James and John, and Andrew and Matthew and Mark, and a few others, to make it the business of their lives to tell others, and the others to tell others, and the others others and still others others, until the last man in the world knows it." But Gabriel seems to know something about us people down here. He has had some experience with the inhabitants of the earth. He knows the kind of material of which we are made, hence he seems to see a few difficulties in the working out of the Master's plan. And with a kind of a hesitancy or modest reluctance he says, "But, Master, suppose Peter fails. Suppose after a while John fails to tell others, and suppose that those others who have been told get busy with the trifling things of earth—pleasure seeking and the accumulation of fortunes—and forget to tell the others. What then?" Then those tender eyes of Christ grow big with earnestness. He thinks of the greatness of His sufferings for those who have been told and the great loss to those who would not be told in case of such a failure and He says, "What then? Why I haven't made any other plans. I have taken those men into partnership with Myself in this great work and I am counting on them. They dare not fail."

The Holy Spirit came down from heaven for the specific purpose of communicating and making known to men what Christ had done for them. But the Spirit can not do this work alone. He must have a body through which to perform His mission. Jesus could say of Himself, "**A body** hast Thou prepared **Me**." But the Holy Spirit has no body of His own. The body intended for His habitation is the church, the body of Christ. Referring to His body Jesus could say, "Destroy this **temple** and in three days I will raise it up." But the Holy Spirit has no temple of His own in which to dwell. Your "**body** is the **temple** of the Holy Ghost," the "**habitation** of God through the **Spirit**." And it is through this union that the cause of the Lord is carried on.

It is impossible—and we say it reverently—for the

Spirit to make known **directly** to the sinner the things of Christ. "The natural man receiveth not the things of the Spirit of God." Like the dove sent forth from the Ark, there is nothing sufficiently pure in the natural heart to serve as a resting place for the Spirit. It is the Spirit "Whom the **world** cannot receive," as Jesus declared. But with the cleansed heart of the believer it is different. Says Jesus, "I will send Him unto **you** (the believer), and when He is come (to you) He will reprove the **world** of sin, of righteousness and of judgment to come." Go through your Bible, and note each instance carefully, and you will be surprised to find that when God had a message for the outside world, that He always delivered that message through men who were wholly given over to Him. He made no direct communications to men of the world.

The Holy Spirit must be embodied to perform His mission. He must have the believer's personality as a human channel through which to do His work. It is said to be a law of **spirit** life to embody itself in dealing with embodied beings. Devils clothed themselves with men's bodies in order to accomplish their hellish work. How often we read of men being "possessed of devils." And this is the law to which the Lord conforms in His dealings with men. And let us say it with all candor, the Holy Spirit cannot reach the sinner, only as he succeeds in clothing Himself with the believer's personality. Those are wonderful words in the sixth chapter and thirty-fourth verse of the book of the Judges—"the Spirit of God came upon Gideon." Now the marginal reading of the Revised Version puts it something like this: "The Spirit of God **clothed** Himself with Gideon." God's Spirit put on the personality of Gideon similar to the manner in which we put on a garment, and thus a splendid victory was won. He is seeking, dear believer, to clothe Himself with you, that He might accomplish His office work in the winning of men to Christ.

Dr. Lorimer once told of a young girl by the name of Mary in one of his missions who died, and to whose funeral he was called. He had never seen the girl. He asked the pastor of the mission, "Was Mary a Christian?" "Really, I don't know. I thought some time ago I ought

to have a little talk with her, but somehow I didn't get to it." He went to the superintendent and asked him. It was the same story. He had felt impressed to speak to Mary, but somehow he had put it off. He went to the teacher, and he said: "The last few weeks I have been feeling I must have a talk with Mary—she was on my heart constantly; but somehow I didn't get about it. I don't know." Then he went to the mother and said, "Was Mary a Christian?" The mother burst into tears. She said: "Doctor, I haven't had a plain talk with Mary about the matter. For the last week I have been feeling strongly that I ought to talk with her. It seemed a kind of burden upon me; but I thought she was going to be better, and I put it off and now she is gone." Think of it friends, the Holy Spirit was making a strenuous effort to clothe Himself with each one of those four different persons with a view of reaching that lost soul, and yet failed. And the thing that adds solemnity to the matter is the fact that all four of those individuals had pledged themselves in one way or the other for that very kind of work. Three of them were officials of the church and one her own mother. Brother, have you turned over your personality to Him? Sister, has He attempted to use you and failed?



## The Couplet of Heavenly Forces

"I saw in the way a **light** from heaven, above the brightness of the sun, shining round about me" (*Acts 26:13*).

"I heard a **voice** speaking unto me" (*Acts 26:14*).

**T**HERE were two harmonious and heavenly forces that entered into that Damascus road miracle, namely: the **light** from heaven and the **voice** from heaven. Now the light, without doubt, was the divine lustre of the presence of the glorified Christ and may be accepted as representing any spiritual illumination. The voice, of course, represents the Lord's word, the law of man's conduct, the inflexible standard of right and wrong. And these two forces are the guiding factors in the lives of men. As David says, "Send out Thy **light** and Thy **truth**; let them lead me" (*Ps. 43:3*).

The light has been associated with the Shekinah, that ancient symbol of the Divine presence. And it is significant that with every manifestation of the Divine presence there is also associated in some way the voice or word of the Lord. And what the one emphasizes the other invariably endorses; what the one states the other corroborates; what the one testifies the other confirms.

Take the flaming sword of Eden and we have God speaking in consultation with the Trinity and decreeing what the flaming sword shortly afterward executed (*Gen. 3:22*). Take Abraham's burning lamp that passed with the smoking furnace between his sacrifice and you have a confirmation, in symbol, of what God by His word had just made known to him (*Gen. 15:13-17*). Take the burning bush beheld by Moses and you have God calling "unto him out of the midst of the bush," confirming to him by His word the very things that the burning bush prefigured (*Ex. 3:4*). Take the "pillar of fire" that led the Israelites in their journey through the wilderness and the Scriptures not only go so far as to associate it with the word of the Lord, but actually call it the "commandment of the Lord" (*Num. 9:18*). Take the fire that consumed the sacrificial offerings and with it you have the voice of the Lord communing with the priest (*Ex. 29:42*). Take the

glory of the Lord witnessed by Ezekiel and with it is "heard the voice of one that spake" (*Ezek. 1:28*). With the "glory of the Lord that shone round about" the shepherds of Bethlehem is the word of the Lord by the lips of the angel (*Luke 2:10*). With the radiance of the transfiguration is the voice from the excellent glory (*II Peter 1:17*). With the tongues of fire of Pentecost is the word of the Lord by the prophet Joel. See how tenaciously the light follows the word, and how faithfully the word keeps company with the light.

If a man comes to you claiming to have a divine revelation, kindly ask him for the portion of the old Book upon which his new revelation is founded. Test every modern spiritual illumination and settle every question of faith, by that word that is "forever settled in heaven." Light that does not harmonize with God's word does not emanate from God. And make sure that the word is rightly interpreted. Some years ago a man by the name of A. G. Garr received in Los Angeles, California, what he was pleased to call his "Pentecost" and "tongues." Soon it was revealed to him that his strange tongue was for India and that he was to go there to exercise it, and so he went. But, strange to say, they could not understand his jabbering over there in India. They failed to hear him in the language in which they were born, a thing that was true of the Pentecost of old. Mr. Garr, however, was not discouraged, for he read in his Bible of how some spake in an "**unknown**" tongue. He then decided that his was an "**unknown**" tongue. What folly. What nonsense. If my reader will turn to the fourteenth chapter of first Corinthians and read up Paul's discussion of tongues, he will find that the word "**unknown**" appears at least five times in that chapter, but in every instance it is italicized, showing that it did not occur in the Greek, but was inserted in the English translations. In the Revised Version the word "**unknown**" is left out entirely.

God says, "if they speak not according to this **Word**, it is because there is no **light** in them." Let us then test a few of the new lights by setting them in contrast with this infallible standard.

## The Light of Christian Science.

## Christian Science.

Christian Science denies the Creation. It says: "That God created matter is an erroneous premise."

"Mortals are not created in God's image."

Christian Science denies Divine pardon. It says: "God is principle and principle can not pardon."

Christian Science denies the reality of sin, sickness and death. It says: "Sin, sickness, death, is a belief only."

"Man is incapable of sin."

"Death is an illusion, for there is no death."

Christian Science denies the existence of angels. It says: "Angels are pure thoughts—not messengers."

Christian Science denies the efficacy of Christ's atonement. It says: "Jesus never ransomed man by paying the debt that sin incurs."

"One sacrifice, however great, is insufficient to pay the debt of sin."

"The atonement requires constant immolation on the sinner's part."

Christian Science denies miracles. It says: "Miracles are impossible in science."

Christian Science denies the fact of a judgment. It says: "No final judgment awaits mortals."

## The Word of God.

The Bible says: "God created the heaven and the earth."

"God created man in His own image; in the image of God created He him."

The Bible says: "Return unto the Lord, \* \* for He will abundantly pardon."

The Bible says: "All have sinned."

"Himself bare our sicknesses."

"It is appointed unto men once to die."

"The last enemy that shall be destroyed is death."

The Bible says that angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

The Bible says: "He is able to save to the uttermost."

"By one offering He hath perfected forever them that are sanctified."

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God."

The Bible says: "Jesus of Nazareth, a man approved of God among you by miracles."

The Bible says: "God hath appointed a day in which he will judge the world."

These are some of the many fundamentals of the Christian religion that are denied by Christian Science. How appropriate for Christians of today is the exhortation of Paul to Timothy. "O Timothy, keep that which is committed to thy trust, avoiding \* \* oppositions of science

**falsely so called**, which some professing have erred concerning the faith."

### The Light of the New Theology.

Much of the new theology or advanced thought of to-day finds expression in the views of Reginald John Campbell. Mr. Campbell is pastor of the London "City Temple," where Joseph Parker, that mighty prince of Gospel preachers, only a decade ago poured forth with no uncertain sound, the old truths of the Gospel of the blessed Son of God. On January 14, 1907, Mr. Campbell issued a theological manifesto, in which he sets forth in baldest terms his pantheistic, unitarian and universalistic theories.

#### The New Theology.

"The starting point of the new theology is belief in the immanence of God and the essential oneness of God and man."

"We believe that there is thus no real distinction between humanity and the Deity: Our being is the same as God's."

The new theology says: "Every man is a potential Christ, or rather a manifestation of the eternal Christ."

The new theology bases its hope on the works of man and not Christ. It says: "We make our destiny in the next world by our behavior in this"

The new theology is universalistic. It says: "Ultimately every soul will be perfected."

The new theology has no heaven to offer. It says: "The only heaven they could step into was the heaven in which they were now."

Mr. Campbell has nothing more than contempt for the fact that Jesus was born without a human father and that

#### The Word of God.

The Bible says: "Seek ye first the kingdom of God and His righteousness."

The Bible shows the deification of man to be the work of the Devil. It was the **Serpent** that said: "In the day ye eat thereof, \* \* ye shall be as gods." This falsehood will finally come to a head in the anti-christ, who will sit as God in the rebuilt temple at Jerusalem.

John the baptist (a man) confessed, "I am not the Christ."

The Bible says: "By grace are ye saved through faith; and that not of yourselves."

The Bible says: "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat."

Jesus says: "I go to prepare a place for you; \* \* that where I am, there ye may be also."

He was co-equal with God. How prophetic were the words of Dr. Parker, when, on November 29, 1900, he made the following statement from the pulpit of old "City Temple:" "We have had our opportunities of meeting God here, of reading the Word of God, and besieging, as an army might besiege a fortress, the altar known by the crimson hue; and yet some day a man may arise who will deny the Lord who bought him, who will preach a gospel without a Savior, a salvation without a cross; then write Ichabod upon the portals of this place and let it be forgotten as a thing of shame, a memorial of unpardonable treason against the throne of God." This is the universal drift of the advanced thought of the day and that marks the near approach of the coming of the Lord.

### **The Light of Millennial Dawnism.**

We need only to call the attention of our reader to a few of the shocking errors of Millennial Dawnism; and from what we have said in the foregoing comparisons, as well as by our reader's knowledge of the Bible, he will be able to judge for himself. Millennial Dawnism, or Russellism, teaches

1. That Jesus was only a mere creature in His pre-existent state. This is a blow at the Deity of Christ, for if He was not God in the beginning, He never was God, for He is the "same yesterday and today and forever."

2. That Jesus never had more than one nature at a time. This is a thrust at His incarnation, as He was conceived by the Holy Ghost and born of the virgin Mary.

3. That Jesus twice experienced a change of natures—first from the spiritual to the human; afterward from the human to the divine. Here is a blow at His sufficiency in making an atonement for man, for He must be a Daysman who can lay a hand upon both the head of God as well as the head of man.

4. That the body of Jesus was never raised from the grave. This is a dart hurled at the resurrection.

5. That no man is evil by nature. Here is an attack of the story of the fall of man.

6. That there will be a second probation. This is a thrust at the judgment or final retribution.



"If therefore the light that is in thee be darkness, how great is that darkness!"

Murphy's comment on the first verse of the Bible is a fine specimen of how much logic against heresy the Almighty can put into a single verse of Scripture. This simple sentence, as he shows,

Denies **Atheism**, for it assumes the being of God.

It denies **polytheism**, for it confesses the one eternal Creator.

It denies **materialism**, for it asserts the creation of matter.

It denies **pantheism**, for it assumes the existence of God before and apart from all things.

It denies **fatalism**, for it involves the freedom of the Eternal Being.

## The Couplet of God's Will

"He is a chosen vessel unto Me, to **bear My name** before the Gentiles, and kings, and the children of Israel" (*Acts 9:15*).

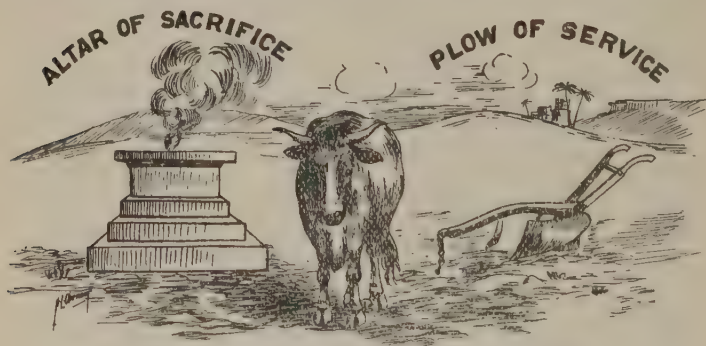
"I will show him how great things he must **suffer** for My name's sake" (*Acts 9:16*).

**T**HERE is a clear exhibition of the dualism of the Lord's will. God's will is passive as well as active. At times it speaks to the children of Israel to "**Go forward**;" at other times it commands them to "**Stand still** and see the salvation of the Lord." There met and was exemplified in Paul's life both of these phases of the Lord's will. He was to bear the Lord's name "before the Gentiles, and kings, and the children of Israel." This is the **active**, the directive, phase of the Divine will. But, on the other hand, the Lord purposed showing him how much he must **suffer** for His name's sake. Here is an illustration of the **passive**, or permissive, phase of the Divine will. So that Paul could not only say of himself, "In **labors** more abundant," but also tell of "**stripes** above measure," and "**prisons** more frequent." Not only did his ministry take in "**journeyings** often," but also "**perils** of water," and "**perils** of robbers." The scope of God's will for Paul not only included what he was to **do**, but also the things that he must **suffer**.

This dualism of the Lord's will manifests itself in the use of that oft-repeated expression of the Apostle, "I am ready." There was once a Saxon King called "Æthelred the Unready;" but here is an apostle who might be well called "Paul the Ready." He was ready for **service**. He could say, "as much as in me is, I am ready to preach the gospel to you that are at Rome also." He was ready to carry the gospel anywhere and everywhere. There was no quarter of the globe to which he was not willing to go with the blessed news of salvation. But, if God should will or order it otherwise, he was ready to **suffer** as well as **serve**. Says he, "I am **ready** not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." And so was the will of the Lord for Paul.

There is something specially comforting in this couplet for the "shut-in." When an individual cannot be **active**

he must be **patient**. When he cannot **work** for Jesus he must be content to **sit quietly still** for Him. When he cannot **run** God's errands he must **wait** on the Lord for orders. When he cannot **fight** for Him he must be willing to **suffer** for Him. When he cannot **do** for God he must consent to **endure** for Him. But in either case it is the Lord's will. The will of the Lord that sent Elijah on an errand to Ahab, sent also the prophet to the brook where he was to dwell in solitude and retirement. The will of the Lord that demanded action on the part of the blind man in sending him to the pool to wash, also required him to stand still and submit to an application of clay and spittle to his eyes. So it is quite evident that the passive phase is as much the will of the Lord as the active. We are reminded of the poor, old sister who said,



#### READY FOR SACRIFICE OR FOR SERVICE

"The Lord said to me, 'Betty, mind the house, look after the children,' and I did it. By-and-by He said, 'Betty, go up stairs and cough twelve months.' Shall I not do that also and not complain, for it is all that I can do." The late Dr. J. R. Miller was one of the busiest men of his day. As a preacher, pastor, author and editor he had hardly an equal so far as amount of labor is concerned. And he loved his work as few others do. But when affliction kept him from his desk and pulpit he said, "I understand that when I am physically unable to do the work I would be doing if I were able, it is not my work at all. It would have been mine if I were strong and well. But now my

duty is just to rest and be still, and let others do the work which I cannot do. The Good Shepherd's call to me now is not to **follow** in the dusty way, but to '**lie down** in green pastures.' Neither is the time of lying down lost time."

"Whate'er my Father wills is best,  
Delight or suffering, toil or rest—  
Thine eye and Thine alone, can see  
What I should have, and do, and be."

It is said that until lately there could be seen in the rooms of the American Tract Society, New York, two objects which were worth years of meditation and study. The one object was a slight framework of tough wood, a few feet high, so bound together with hasps and hinges as to be taken down and folded in the hand. This was Whitfield's traveling pulpit; the one he used when, denied access to the church buildings, he preached to the thousands in the open air, on the moors of England. We can almost see the picture in our mind of this modern apostle, with the throngs of eager people around him; or his hurrying from one field to another, bearing his Bible in his arms; ever on the move, toiling as with herculean energy, and a force like that of a giant. Thus, in that rude pulpit, we have a symbol of all that is **active** and fiery in the dauntless zeal of Christian service. But, look again, and see the other object. In the center of this framework, resting upon the slender platform where the living preacher used to stand, can be seen a chair—a plain, straight-backed, armed, cottage-chair; rough, simple, meagerly cushioned, unvarnished and stiff. It was the seat in which Elizabeth Wallbridge, "the dairyman's daughter," sat and coughed and whispered, and from which she went only at her last hour to the couch on which she died. Here also is an object which we may call a pulpit, a symbol of a quiet and unromantic life, yet hard in all Christian **endurance**. Every word that that poor, bedridden invalid uttered—every long and patient night she suffered—was a gospel sermon. And the number of languages in which the life of that servant of God has preached the riches of Christ's glory and grace, is known only to God. The one life is suggestive of the ministry of **service**; the other of

the ministry of **suffering**. And who is able to rise and say which of the two is the more honorable.

"Is God testing you through trial? Do not shrink the bitter pain,  
For if patiently endured, it will work eternal gain.  
He might make your pathway pleasant, He might so remove your  
cross  
That your soul should suffer from it an irreparable loss.

"Then let patience be perfected, and God's will be done in you;  
Do not hinder, do not murmur, He is faithful, kind and true.  
Stay awhile within the furnace, till He purges all your dross,  
Till His work has been accomplished bravely bear your daily cross.

"Some day when within the glory you will see God's time was best;  
That His way and will were wisest; so endure the present test.  
When His time shall come He'll give you glad release from all  
your pain;  
And you'll praise Him for the trial and the everlasting gain.

"So be patient, fellow-Christian, let God's perfect work be done;  
He's conforming you through sufferings to the image of His Son.  
Some day you shall be perfected, wanting nothing in His sight;  
And you'll know His will was wisest and His ways were always  
right."

Naturally we are inclined to seek the service of **labor** more than the service of **pain**, forgetting that to endure suffering is the highest and most potent form of service. It is said, "Christ also **suffered** for us, leaving us an example, that ye should follow in His steps;" but nowhere is it said that "Christ spent His life in toiling and preaching, leaving us an example, that we should follow in His steps." Not that He does not want us to labor for Him in telling of His love, for He does; but He rather seeks to put special emphasis on suffering. And is it not more by the "things which He **suffered**," rather than by the things which He **did**, by which He has made atonement for us? And He that "suffered without the gate" calls to us to "go forth therefore unto Him without the camp **bearing His reproach**." Of the two Christs, the suffering Christ is the greater. His works and miracles were great, but His enduring of the cross was greater. If you seek for the majestic and sublime of His life, then go to the cross. What language can be grander than "when He was reviled, He reviled not again; when He suffered, He threatened not." Paul with his hands and feet in the stocks in



the inner prison of the old Philippian jail, singing, is a greater marvel than Paul on Mars' Hill preaching.

There is no eloquence equal to the silent suffering for Christ's sake. A young man belonging to the Young Men's Christian Association was standing out on the sidewalk in a city, handing dodgers to folks out in the street and pointing up to the room where they were going to hold the service, and a gentleman who walked along with the crowd saw this young man hand a dodger to a fellow, and the fellow up with his fist and almost knocked him down on the sidewalk; but he regained his foothold and was ready with a dodger as another came along, and directly another man slapped him in the face as he gave him one and the gentleman got interested in watching how the young man took it. In a few minutes he put a dodger into another man's hand, and the man caught him and just knocked him right down to the ground, tore one of his coat sleeves and bruised him up generally; but he got up and had another dodger ready for the next man that came along. The stranger went up into the room and after hearing the leader, he said: "Gentlemen, I never heard a sermon in my life yet that impressed me, but I stood out here before your door and saw how the roughs mistreated that young man over there, and I saw the spirit in which he accepted it; and I walked in here to your meeting, and I want the very same spirit which that boy manifested."

My reader may never have noticed the sudden break at the thirty-fifth verse of that wonderful eleventh chapter of the book of Hebrews. This portion of God's word is called "Faith's Roll of Honor." But the chapter divides this roll into two parts. Hence a better name would be, "The **Victors** and the **Victims** of Faith." All that precedes the thirty-fifth verse deals with the "**victors**" of faith. It tells what men and women wrought or accomplished by faith. Abel "**offered**," Noah "**built**," Abraham "**sojourned**," Isaac "**blessed**," Jacob "**worshipped**," and Moses "**forsook**." Through faith they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, and turned to flight the armies of the aliens." These all are **doers** of God's will. But at the thirty-fifth verse the scene

changes. We are there introduced to another group. It is the company of the "and others." Those of this company comprise the "**victims**" of faith. Ah, this blessed assembly of the "and others." See what is said of them. "And others were **tortured**, not accepting deliverance, had trial of cruel **mockings** and **scourgings**; yea, moreover of **bonds** and **imprisonments**; they were **stoned**, they were **sawn asunder**, were **tempted**, were **slain** with a sword, they wandered about in **sheepskins** and **goatskins**, being **destitute**, **afflicted**, **tormented**." Their glory consisted not in what they **did**, but in what they **suffered**. Shall we say that this latter group is less noble than the first? God forbid. Of the latter it is said, "the world was not worthy." And who knows but in that day when "the first shall be last, and the last first," that this chapter will not be reversed and these blessed "and others" placed first on Faith's Roll of Honor. It takes a better type of faith to suffer for the Lord than to accomplish for Him. And it is not those who **work** who shall reign with Him, but those "who **suffer** with Him." John saw those who "were **beheaded**" living and **reigning** with Jesus.

The suffering of this latter class was two-fold. "They wandered about in **sheepskins** and **goatskins**." These two words, "**sheepskins** and **goatskins**," unfolded themselves to us in a very peculiar and precious manner recently. A sheep is a follower of Christ and a goat is a sinner, hence a **sheepskin** must speak to us of a profession or garb of Christianity, and a **goatskin** must stand for the insignia of a sinner. So when they suffered destitution, afflictions and torments it was not only the suffering of that of a sheep because of its likeness of the Shepherd, but also under the stigma of being accounted a goat or sinner. But in either case the Word offers a blessing for the victims of such suffering. In Matthew 5:10 there is a blessing pronounced upon us when we are "persecuted for **righteousness**' sake," and in Luke 6:22 the blessing is for you when they "**cast out your name as evil**." Jesus Himself suffered again and again in this two-fold capacity. Once they reckoned Him worthy of death on account of His **goodness**—"because He made Himself the **Son of God**" (*John 19:7*). Then He suffered also as an **evildoer**—for sedition and treason—having been accused

of "perverting the nation, and refusing to give tribute to Caesar, saying that He Himself is Christ a king" (*Luke 23:2*). Of course the charges were false. They also called Him a "man gluttonous and a winebibber." We wonder whether men are ready to suffer under the garb of the **sheepskin** today. Are they willing to be afflicted for their Puritanical ideas? Are they disposed to endure torments because of their separation from the polluting pleasures of this present evil age? If so, happy are they. But we wonder whether they are willing to go a step farther and content themselves by suffering under the stigma of a **goatskin**. Are we inclined to silently wear a bad reputation for Him? Jesus "made Himself of no reputation." Would we allow men to call us anything and everything that is bad falsely, for His blessed name's sake?

And, strange, the "**victors**" of faith are mentioned by name—Enoch, Noah, Abraham, Isaac, Moses—but not so with the "**victims**" of faith. Their names are unknown among men. They are designated as the "and others," and that is about all man knows of their identity. They never appeared on a platform before a great convention. They had no one to sound their praises. Their work did not call forth the noise of cymbals or the applause of the multitudes. They lived and suffered in seclusion. They were too Puritanical in their principles and too orthodox in their beliefs to become popular with the masses. They could have been brought from obscurity by yielding a little in their radical ways of thinking and doing. Had they trimmed their sails to have suited the winds of the world they could have sailed into port with unfurled banners. Had they made a few concessions, or compromised with the world a little, they could have won its hearty approval. But, no, they preferred to suffer for and with Christ rather than recant or "accept deliverance, that they might obtain a better resurrection." The offers of the world were too insignificantly meager to justify the sacrifice of their Christian principles and hope.

The company of the "**and others**" takes in the "destitute" and "afflicted." It does not require wealth, learning, high position, or fame to make of a man a hero. Such was Adolph Koch, a "shut-in" for the period of nearly twenty years, the latter part of that great period of time

being spent at the Home for Incurables in Chicago, where he died not long since. He had been a successful business man in his earlier life. But soon affliction entered his family circle. His wife and two little daughters all died upon the same day, and a little later this bereavement was followed by the death of his only son. Then came his own long, protracted sickness, in the course of which he was the subject of repeated operations, losing both of his legs, his left arm, three fingers of the right hand, the right collarbone, and two ribs from each side. Yet this man with Job-like afflictions bore everything uncomplainingly. He was cheerful, loved and constantly studied his Bible, was a beautiful penman and wrote many letters and did all the good to others that was in his power. A friend occasionally furnished him a little money for a Summer's outing. His mode of locomotion was in a wheel-chair, and when he would return after several weeks absence his description of his enjoyment was the most enthusiastic. Several years before his death he wrote this beautiful poem, with the request that it should not be published during his life:

### The Master's Orders.

**"Go Work and Pray."**

Such were the orders yesterday,  
And should I dare to disobey?

**Then His Command**

Was wholly changed; He bade me stand  
And contemplate the workings of His hand.

**Today His Will**

Is spoken in the words "Lie Still;"  
And shall I not His will fulfill?

**"Lie Still and Pray"**

That is my Lord's command today,  
And I will do His will—His way.

# The Couplet of Official Functions

"I have appeared unto thee for this purpose, to make thee a **minister**" (*Acts 26:16*).

"I have appeared unto thee for this purpose, to make thee a \* \* **witness**" (*Acts 26:16*).

**P**AUL served the Lord in a two-fold official capacity: that of a "**minister**" and also that of a "**witness**." As the Lord said, "I will make thee a **minister** and a **witness**." Now the business of a witness is to **tell** what he knows, and the work of a minister is to **give** of what he has. And it will be noticed that these two official functions fit into the replies the Lord gave to Paul's two questions. The Lord's first reply was, "I am Jesus," and this fact became the very burden of the Apostle's testimony as a **witness**. No sooner had he been converted than "Straightway he preached Christ in the synagogue that He is the **Son of God** and confounded the Jews which dwelt in Damascus, proving that this is **very Christ**." The Lord's reply to Paul's second question was delivered by Ananias. In substance it was that he should be a "chosen vessel." How well this answer fits into Paul's work as a **minister**. The Lord filled as that of a vessel Paul's life with Himself and then sent him to carry the precious treasure "before the Gentiles, and kings and the children of Israel."

## PAUL, THE "MINISTER"

When Jesus fed the multitude of the five thousand He took the five little barley loaves and the two little fishes and divided them among the disciples. Not that they might have a feast all to themselves. By no means. They were to take that which they had received and with it **minister** to the needs of the multitude. He is blessing His children for the same purpose today. Has He given you strength to labor with your hands? It is not that you might hoard away a fortune, but that you "may have to give to him that needeth" (*Eph. 4:28*). Have you received from Him comfort? Do not keep it to yourself. He comforteth us, "that we may be able to comfort them which are in any trouble by the comfort wherewith we



ourselves are comforted of God" (*II Cor. 1:4*). Has He blessed you with a knowledge of the Word? If so, it is not for your own edification, but that you might pass it on to others. Has He imparted to you the gifts of His grace? Those gifts are not for you alone. "As every man hath received the gift, even so **minister** the same one to another, as good stewards of the manifold grace of God" (*I Peter 4:10*).

In the book of Zephaniah, first chapter and twelfth verse, the Lord says: "I will punish the men that are **settled on their lees**." Here is seen a rather peculiar condition—"men settled on their lees." What does it mean? The figure is rather rare in biblical terminology, yet it is as significant as it is **rare**. The idea is that of a sediment or dregs that settle at the bottom of a bottle of wine or drugs, when left unused or undisturbed for any length of time. The meaning is religious stagnation or spiritual inactivity.

You no doubt have watched the druggist fill a prescription. He takes down a bottle from one shelf and pours some of its contents into a vial, and then another from a different shelf, and so on until the prescription is filled. He then puts a label, containing the directions, on the bottle, and among the directions given you generally find, "Shake well before using." Why such instructions? Simply because if the bottle stands undisturbed for any length of time some of the important ingredients will settle to the bottom of the bottle and thus the medicinal virtue of the mixture would be lost. May it not be that many Christians have lost the virtue of their influence by their inactivity? Deep down in their lives there are possibilities and powers which have never been awakened or stirred up. "Stir up the gift that is in thee," says Paul to Timothy. "I think it meet, as long as I am in this tabernacle, to stir you up," says Peter.

But how may this be done? There is a verse in the forty-eighth chapter of Jeremiah that tells us. The verse, in part, is this: "Moab hath settled on his lees, and hath not been **emptied from vessel to vessel**." This is a case of cause and effect. Moab's condition of being "settled on his lees" was simply the result of not being "emptied from vessel to vessel." A sediment will never gather in

a vessel so long as you keep pouring its contents from one vessel into another. Someone once said to Hudson Taylor, "How is it that you are always so fresh in what you say?" "I do not know," he replied, "unless it is that I pass on in the evening what the Lord says to me in the morning." This is the only possible means of preventing the spiritual man from drifting into his dotage. In a meeting of our local work here a sister told of a service in which one after the other rose and told of being full to overflowing. Finally an aged sister rose and said, "I have been in the service of the Lord for about 40 years, and yet my bucket has never been full and overflowing." A little fellow in the rear of the building, a cow boy, spoke out and said, "I bet that your bucket is full of tad-poles and wiggle tales." The little fellow no doubt had seen the condition of the stagnant pools of water from which the cattle often drank.

Reader, is yours a torpid spiritual condition? Is there anything sluggish about your religious experience? Are you undergoing a stagnation of life? Is your experience a Dead Sea experience? Have you lost that zest so characteristic of a first love? If so, the cause of Moab's trouble is your trouble—you have not been **"emptied from vessel to vessel."** Like the Dead Sea, you have always been receiving and never giving. Bestir yourself. Begin to empty some of the blessings of your life into the lives of others, and note the result.

We get as we give. Withhold love and appreciation, and love and appreciation will be withheld from you. The least friendly has always the fewest friends. People are never drawn towards a hedge hog or a snarling brute. The only way to be loved by those about you is to first show love to them. What you give in these things will return to you multiplied many times over. Or withhold your gifts and good will and they will decay on your hands. "I will not give away my perfume," said the rosebud, holding its pink petals tightly wrapped in their tiny green case. The roses about it bloomed and made the whole garden more beautiful and pleasant. But the rosebud that refused to give away any of its sweetness withered away long before its unselfish and sweet-scented sisters had lost their freshness and beauty. "I am tired of turning mill wheels,"

said the brook; "nobody ever did any thing for me." So it gathered itself into a large pond, and soon it was nothing but a stagnant pool, infested with insects and diseases while all its beauty and sweetness were gone. Have you ceased helping others in times of need? If so, do not complain if they cease helping you. Have you quit showing kindness? If so, do not murmur if you receive no kindnesses. Do you want help? Then be a helper. Do you want sympathy? Then be sympathetic. Do you want love? Then be loving. Do you want friends? Then show yourself friendly. Do not expect from others what you would not have others expect from you.

"Have you had a kindness shown?  
 Pass it on, pass it on!  
 'Twas not given for thee alone,  
 Pass it on, pass it on!  
 Let it travel down the years,  
 Let it wipe another's tears,  
 Till in heaven the deed appears,  
 Pass it on, pass it on!"

But you say, "I have nothing to give; I am like the Apostle Peter, 'Silver and gold have I none!'" It is true that Peter had neither silver nor gold, but you will remember that he said to the lame man at the gate of the temple, "But **such as I have** give I thee." Now are you willing to do as Peter did? Are you ready to give "**such as you have**" for Jesus? But you say, "What did Peter have?" Very much. Let me name a few of the things he had and gave.

**Peter Gave His EARS.** He listened to the lame man while he made his appeal for alms. The consecration of the ear is of vital spiritual importance. For instance, hearing is essential to **life**. "Incline your **ear** and come unto me, **hear** and your soul shall **live**." "The dead shall **hear** the voice of the Son of God, and they that **hear** shall **live**." Hearing is essential to prevailing **prayer**. "He that turneth away his ear from **hearing** the law, even his **prayer** shall be an abomination." Hearing is essential to **faith**. "Faith cometh by **hearing**."

And what have men not accomplished who first gave their ears to the call of God and then to the cries of a needy world. One day Abraham listened to what God

had to say to him, and He made of him the head of a great and mighty nation. Moses one day listened to God and He made of him a great emancipator and law-giver. Samuel very early in life listened to the Lord and He made of him a mighty judge and prophet. The Apostles and early disciples gave an ear to the call of the Lord and He made of them mighty channels of blessings.

**Peter Gave His EYES.** It is said that he "fastened his eyes upon" the lame man. The eyes can be made a mighty power for either good or evil. A little child, two and one-half years of age, was lying looking up into the face of her mother. The mother in turn was gazing down into the face of her child. Presently the little one said, "You are talking to me, mamma." "No darling," said the mother, "I didn't say anything." But the little child insisted, saying, "You is talking to me wif your eyes, and you say, 'O you dear little girl, how I do love you.'"

Many years ago a dear old pastor in the State of New York was urging the unsaved of his congregation to accept Christ. A young lady, a society girl, was deeply moved, and was about to stand up for prayers. She turned and glanced at her mother. The mother was a member of the church. She gave her daughter a look that caused her to keep her seat. The second appeal was made by the pastor. The girl was about to stand up when another look from her mother restrained her. Once more the invitation was given. It was an urgent appeal. The girl bent forward, clinched the seat in front of her, and was about to stand; but she gave one more glance at her mother, and in her mother's face she saw a look of keen displeasure. She fell back into the seat an unsaved girl, and all because of a pair of eyes that had never been consecrated to the Lord.

**Peter Gave His HANDS.** He took the lame man by the "right hand and lifted him up." Peter was a firm believer in the gospel of the hand. Many centuries ago the Lord said, "I spake unto you by the hand of Moses." In reading these words we almost conclude that it is a misprint, and that it should read, "I spake unto you by the mouth or lips of Moses." We can hardly think of one speaking by the hand, unless it be a deaf mute who uses what is known as the "deaf and dumb alphabet." Moses

spake by his hand in the use of the rod in obedience to the commands of Jehovah, also when he wrote in answer to God's orders. Jesus spake by His hand when He touched the leper, and the eyes of the blind, and laid His hands in blessing on the little children.

It is said that Judson, one of the first missionaries in Burma, once stopped in a village on the banks of a river. Seeing a woman close to the landing place, he offered her his **hand**, and asked how she was. A few moments afterward he was called back to the boat, and left her with his blessing.

Judson probably thought no more about the incident; but what was the result? The woman had never before received such courtesy from any man. Though a princess, she had been treated as a slave. She had seen, she said, "one of the sons of God," and after this nothing would persuade her to worship the heathen gods again. She had served them ever since she was a child, but she said, "they have never prevented my husband from beating me. This man spoke kindly to me, and gave me his **hand**. His God must be the God."

That very night she began to pray to the unknown God of the white foreigner—a most touching prayer: "Lord God, in the heavens, in the earth, in the mountains, in the seas, in the north, in the south, in the east, in the west, pity me, I pray. Show me Thy glory, that I may know Thee who Thou art." Thus she continued to pray for five years.

Then a Christian missionary came to that district. She heard the Gospel, and at once became a Christian. She helped to establish a Christian church at Dong Yahn, out of which two others soon grew. From that time Guapung (that was her name) tried to win for Christ all she came in contact with. She had great power with every one, for she herself lived so near to Christ.

Mr. Sankey tells how during the great Moody meetings in England he drove out of London to a gipsy camp at Epping Forrest. While there a little gipsy boy came up to his carriage. Mr. Sankey put his hand upon the little fellow's head and said, "I hope, my boy, the Lord will make a preacher of you some day." Years later when



Gipsy Smith made his first visit to America Mr. Sankey took him for a drive in Brooklyn. While driving through Prospect Park the Gipsy evangelist called up the incident and asked the great singer if he remembered it. Mr. Sankey said that he remembered it well. But think of the surprise when Gipsy Smith said, "I am that boy."

**Peter Gave His LIPS.** What words of hope and helpfulness he gave the lame man—"In the name of Jesus Christ of Nazareth rise up and walk." Some years ago a woman went to G. Campbell Morgan at the close of the Sunday morning service, and said, "Oh, I would give anything to have some living part in the work that is going on here next week in winning men and women to Christ, but I do not know what to do." Mr. Morgan said, "My sister, are you prepared to give the Master the five loaves and two fishes you possess?" She said, "I do not know that I have five loaves and two fishes." "Have you anything," continued Mr. Morgan, "you have used in any way specially?" She did not think that she had. "Well," said he, "can you sing?" She admitted that she sang some at home and that she had sung before at an entertainment." "Well, now," he said, "let us put our hand on that. Will you give the Lord your voice for the next ten days?" She promised she would. Mr. Morgan said that he shall never forget that Sunday evening. He asked her to sing and she sang. She sang the gospel message with the voice she had, feeling that it was a poor, worthless thing, and that night there came out of that meeting into the inquiry room one man, who afterwards said it was the gospel song that reached his heart. That man became one of the mightiest workers for God in that city and country.

The Lord Christ wanted a tongue, one day,  
To speak a message of cheer,  
To a soul that was weary and worn and sad  
And weighed with a mighty fear.  
He asked me for mine, but 'twas busy quite  
With my own affairs from morning till night.

The Lord Christ wanted a hand, one day  
To do a loving deed.  
He wanted two feet on an errand for Him  
To run with gladsome speed.

But I had need of my own that day,  
To His gentle beseeching, I answered, 'Nay.'

So all through that livelong day, I used  
My hands and my tongue as I chose,  
I said some bitter, hasty words,  
That hurt one heart, God knows.  
I busied my hands with foolish play,  
And my wilful feet went a crooked way.

And the dear Lord Jesus—was His work undone  
For lack of a willing heart?  
Only through men does He speak to men?  
Dumb must He be apart?  
I do not know but I wish to-day  
I had let the Lord Jesus have His way.

—*Selected.*

Give such as you have. Minister to Him and for Him with such things as He has given to you. The widow of Zarephath gave her pittance of oil and meal. The little lad gave his loaves and fishes. Barnabas gave his land. Dorcas gave her needle. Lydia ministered with her hospitality. Aquila and Priscilla gave their knowledge of the Bible. The minister of a certain church had just sung a closing hymn, and dismissed his audience. He was a great singer, whose wonderfully sweet voice touched the hearts of his hearers with an earnest desire to go out and labor for God. "Oh, I wish I could sing like that," said a young girl; "how much good I could do." A lady, who heard her, turned to her with a smile. "Miss Sheldon," she said, "I remember once expressing a wish similar to that, and an old lady told me this story: 'When I wish to be something God has not permitted me to be, and think that my life and its talents amount to nothing, I always recall a poem that was on the first page of my reader when I was a child at school. A tiny buttercup became discontented and longed to be a tall and beautiful daisy, and this answer was given to it, "But God wants a buttercup—just where you're growing."' "So," the woman continued, "whatever place we fill, God puts us there, and it is a part of His great unerring plan." The girl listened, with a smile coming to her lips. "I'll not forget

that," she said softly, "'God wants a buttercup—just where you're growing.'"

The little maid sat in the high-backed pew,  
And raised to the pulpit her eyes of blue;  
And the prayers were long, and the sermon grand,  
And oh, it was hard to understand:  
But the beautiful text sank deep in her heart,  
Which the preacher made of his sermon a part;  
"Silver and gold have I none," read he;  
"But such as I have give I to thee."  
And the good old pastor looked down and smiled  
At the earnest gaze of the little child.

The dear little maid carried home the word,  
Determined to use it as chance might afford.  
She saw her mother unceasingly  
Toil for the needs of the family,  
So she cheerily helped, the long day through,  
And did with her might what her hands found to do.  
"Silver and gold have I none," said she,  
"But such as I have give I to thee,"  
And the joyful mother tenderly smiled  
As she bent to kiss her little child.

On her way to school at early morn  
She plucked the blooms by the wayside born;  
"My teacher is often tired, I know,  
For we're sometimes naughty and sometimes slow;  
Perhaps these may help to lighten her task,"  
And she laid the flowers on her teacher's desk.  
"Silver and gold have I none," said she,  
"But such as I have give I to thee."  
And the weary teacher looked up and smiled  
As she took the gift of the little child.

As she played with her sisters on the grass,  
She saw a dusty traveler pass.  
"Poor man," she said. "He's tired, I think;  
I'll go and get him a nice, cool drink."  
And she hastened to fetch her little cup,  
And dip the sparkling nectar up.  
"Silver and gold have I none," said she,  
"But such as I have give I to thee."  
And the thirsty, dusty traveler smiled  
As he took the cup from the little child.

Sweet and innocent, clad in white,  
She knelt by her little bed at night.  
With a childish trust she longed to bring  
Some gift to her Saviour and her King.

"So much from Thee every day I receive;  
 But my heart is all that I have to give.  
 "‘Silver and gold have I none,’" said she,  
 "‘But such as I have give I to thee.’"  
 And our Father looked down and tenderly smiled  
 As He took the gift of the little child.

—*Elizabeth Rosser.*

**Peter Gave CHRIST.** You say that you have nothing to give? How strange. It may be that you have no silver or gold. Peter had neither silver nor gold. But he had a Jesus who could help the lame man and he gave Him, saying, "In the name of Jesus Christ of Nazareth rise up and walk." Have you not a Jesus to give to the needy world about you? Has He not placed in your hands the remedy for man's sins and does He not ask you to carry it to him? Do you not hold in your possession the pardon of those prisoners of doubt who "sit in darkness and the shadow of death" in all parts of the heathen world and does He not ask you to deliver it? Will you prove traitor to your trust? Hugh Stowell tells of walking one day on the seashore in the Isle of Man. He saw there an old, gray, ruined tower, covered with ivy. The spot had a remarkable history. In that tower was hanged one of the best Governors the island ever possessed. He had been accused of treachery to the king during the time of the civil wars, and received sentence of death. Intercession was made on his behalf, and a pardon was sent, but the pardon fell into the hands of his bitter enemy, who kept it locked up, and the Governor was hanged. We feel horror-stricken at the fearful turpitude of a man who, having the pardon of his fellow-creature in his possession, would keep it back and allow the man to die the death of a traitor. But let us restrain our indignation until we ask ourselves whether we are not doing the very same thing. Has God not entrusted the pardon of a myriad of precious souls to our care? Will we see them go down to eternal death with the precious document still in our possession? If we fail to deliver it the blood will be upon our souls. Do not ask what God will do with the heathen if they die without knowing Him. That is not the question. What will He do with us if we fail to tell them?

A letter written nearly fifty years ago by a dying Union soldier on the bloody field of Gettysburg, while the fearful storm of battle was still raging about him was delivered only a few years since to a brother of the dead soldier now living in the city of Philadelphia. James and John Marlowe enlisted in the early days of the war in the Sixth Pennsylvania. They served together for a few months. Then James was transferred to another regiment and the brothers lost track of each other. On the third day's battle at Gettysburg John received a mortal wound. As he lay dying a comrade came to him to see if he could do anything for him. There was just one thing the dying man wished for and that was to send a few last words to his brother. The comrade, who was Frank Comber, a member of a New York regiment, raised the wounded man to a sitting position and sustained him while he expended his remaining strength in penning a short note to his brother, in which he strongly urged him to become a Christian. Having finished the note Sergeant John Marlowe sank back and quietly breathed his last. Comber, to whom the note was committed for delivery to the brother, carried it with him through all the campaign that succeeded the Gettysburg fight, until he was mustered out at the close of the war. Then he began to search for the surviving brother. He consulted the records of the War Department, but could learn nothing of the brother, James Marlowe, until a few years ago, in a Grand Army paper, Comber noticed an account of some function in which General Ellis Post, of Germantown, took part. Among the names of the officers was that of James Marlowe. Comber wrote to Marlowe at once and learned that he was the man for whom he was looking for over forty years. He would not trust the letter of the dying brother to the mails. The message was too sacred for any such risks. It might go astray and be lost. He left New York for Philadelphia and delivered the letter in person to the man to whom it was addressed so many years before. Nineteen hundred years ago the King of heaven gave into the hands of His church a message—"Go ye into all the world and preach the Gospel to every creature." It was His last, His only request. It is a



sacred message. And after all these centuries it is the crying shame of Christendom that the message has not yet been delivered. Mr. Comber had a reason for not delivering his message, for he knew not the whereabouts of the dying man's brother. But we know where the lost souls are for whom Christ died. India, China, Africa, Japan and the isles of the sea, are filled with them. Will we be **chosen vessels** for Him to carry the precious news to them? Paul could look into the faces of the people of his generation with an approving conscience, and say, "I **delivered** unto you first of all that which I also **received**, how that Christ died for our sins according to the scriptures, and that He was buried and that He rose again the third day according to the scriptures." Can we say the same thing of ourselves in relation to this generation?

### PAUL, THE "WITNESS"

In the realm of jurisprudence there are certain things that disqualify an individual as a competent witness. The same things hold true in the spiritual realm. What are some of these things?

**Ignorance.** We cannot testify to a thing of which we have no knowledge. If you should be called to the witness stand in one of the courts of our commonwealth and be asked what you knew about the case under trial and you should answer, "Nothing," the court would kindly inform you that "You're excused." The strength of a witness lies in what he **knows**. Ananias said to Paul, "The God of our Fathers hath chosen thee that thou shouldest **know** His will, and **see** the Just One, and shouldest **hear** the voice of His mouth, for thou shalt be a **witness** unto all men of what thou hast **seen** and **heard**." The Jews might persist in circulating the report that the disciples came by night and stole away the body of Christ out of the grave while the guard slept, but Paul knew better. He had seen Jesus in heaven with his own eyes and from which place he had heard Him speak.

Testimony is always linked with knowledge. Jesus said, "We **speak** that we do **know** and **testify** that we have **seen**." John the Baptist says, "I **saw**," then he "**bare record** that this is the Son of God." Where there

is nothing known there can be nothing told. And the fact that so many professed Christians are silent concerning Christ may be regarded as an evidence that they have no experimental knowledge of Him, "for we cannot but speak the things which we have seen and heard."

This age needs a revival of Christian testimony—personal, public, pungent, direct, forceful, convincing. Many of the Christians of the present time, it is to be feared, have degenerated into little more than gospel parrots. They testify in other men's thoughts and sayings, instead of telling earnestly, yet simply, of the things that they themselves have experienced of the life and power of Christ. There is too much **hearsay** testimony and too little personal knowledge. If you were to go into court and testify for the commonwealth or the defendant as you testify for Christ the court would silence you at once. Hearsay evidence does not stand in law. Second-hand knowledge counts for nothing in a trial by jury.

Is it not this element of personal testimony that makes the rescue mission stations so famous for righteousness? It is there that converted drunkards and prison convicts tell of the mighty regenerating power of the Gospel. It is there that men with records as black as hell itself hear the old story of the gospel from the purged lips of some who have been "down and out," and who have been as low or even lower than they themselves in sin. It was S. H. Hadley, the poor, homeless, friendless, dying drunkard who staggered into the Jerry McAuley Mission and there heard McAuley, the once thief, outcast, drunkard—a regular old bum—tell, amid deep silence, the story of how God had saved him. It was this testimony that saved Hadley.

Christian testimony is Christianity's best and only defense. "The world will listen to facts when they are deaf to reason." Note how Paul begins his speech to the angry mob, "Men, brethren, and fathers, hear my **defence**" (*Acts 22:1*). What is his defence? We fancy that the mob stood with breathless silence as they waited for this acutest of all reasoners, this profoundest theologian of the church, who was about to defend Christianity as represented in his own person. We can almost hear one say to the other, "Now we shall have the most masterly de-

bate of the ages. Paul is about to attempt to prove the gospel to be true. Let us prepare for the most learned arguments." But see how Paul disappoints their expectations. All he does is to tell them his Damascus road experience, and that in the most commonplace terms. That is his only defence. And it is the best that Christianity can produce. You can get nothing stronger. Let a brother rise in experience meeting and tell that he was a great sinner, and that Jesus Christ saved him, and he has told everything; and all the wise philosophers of the ages cannot answer him. It is here where Christianity finds its strongest bulwarks. As long as it can stand by redeemed men and say—"This is my work; listen to its recital"—it is safe.

**Prejudice.** Let a witness admit before the court that he has had frequent disputes with the defendant and that at times the controversies grew so warm as to almost come to blows, and see how soon the attorney for the defendant will turn to the judge and say, "Your honor; this man is not a competent witness. There are evidences here of a prejudiced mind, hence the testimony that this man will give is apt to be biased," and your evidence would be discredited.

Reader, you claim to be a witness for Jesus, do you not, but how about those controversies you have had with Him? He has been asking you for a fuller consecration of yourself to Him, and you have been fighting Him on every point. He has been trying to get a larger place in your life for some time, but you have been offsetting Him on every side. He has been making an effort to have you give up those worldly associations in which you are entangled, but how rudely you struggle with Him against His will on this point. He has been using some dear Christian to lead you into a deeper religious experience, yet how fiercely you contend with Him in these things. You will never have a clear testimony so long as those controversies continue.

You have no doubt heard how Mr. Meyer almost sold his birthright because of his resistance of God's will on a certain point. He had been fighting the matter for months. Every time he came to the Lord's table and handed out the bread and wine the thing would meet him. When he

attended a convention or meeting of holy people the thing would come up before him. It was the one point in his life where his will was entrenched. One night he decided he would do something with Christ which would settle it one way or the other. He met Christ. A struggle ensued. Finally as he knelt he gave Christ the ring of his will with the keys on it, but kept back one little key, the key of one little closet in the back story of his heart. At this Jesus seemed to say to him, "Are they all here?" He said, "All but one." "What is that?" said He. "It is the key to a little cupboard in which I have some things which Thou needest not interfere with." Then Jesus took the keys and put them back again into Mr. Meyer's hand and as He began to glide away toward the door, He said, "My child, if thou cannot trust Me with all you do not trust Me at all." Mr. Meyer cried, "Stop!" and He seemed to come back to him. Mr. Meyer yielded. The Lord took the keys. The struggle ceased. There was a great calm. It was the beginning of a new and mighty ministry. Before this experience his testimony was weak, but now "with great power gave he witness of the Lord Jesus."

James says, "That Spirit which He made to dwell in us yearneth for us even unto jealous envy." The picture here is that of a lover and his espoused maiden. The maiden is growing cold in her affections. She has begun to listen to the wooings of other suitors, and the encroachments they are making are beginning to threaten a separation from her first love. Her first lover witnesses the attentions paid to his espoused by his rivals. He keenly feels the piercing effects of the growing alienation of her affections. He yearns over his espoused's conduct with a jealous envy. So it is with the Spirit of Christ which He has made to dwell in the believer. The Spirit sees Christ's bride, the church, courting the attentions of the world. He sees the growing fondness for the things of the world, the flesh and the devil—His rivals. He sees the love for His word giving place to fiction. He feels the gradual waning of the affections that were once bestowed upon Him. He realizes that His fellowship is not appreciated as it once was. He knows that it is only a question of time until He will be abandoned entirely for another. And oh how He yearns over us and in us! How He seeks to win us back

to our first love. How His love is wounded as He sees the place He ought to occupy in our hearts and lives given over entirely to a rival of His. "He yearneth for us even unto jealous envy."

**Self-Interest.** We knew of a young professional man who went into a new community and opened an office. It was not long until the report was abroad that he had united with a church. And when all the facts became known it was not surprising that the church with which he united was one of the strongest numerically and financially in the community. When questioned as to the new step he had taken he voluntarily admitted that his object was to enlarge his income by an increased patronage. What weight do you suppose the public would attach to such a man's testimony?

The devil seems to have known that there is a streak or vein of self-interest somewhere in our nature. And while it may not be true that every man has his price, yet it is a fact that many have. In view of this the devil one day said to God, "Doth Job serve God for nought?" As much as to say, "Job is righteous and serves You for what there is in it for him. Take these things from him," says the devil, "and he will curse Thee to Thy face." The devil's supposition of such a possible weakness of our nature was correct, but somehow he was mistaken in his man.

Billy Sunday, the evangelist, relates an incident of the miscarriage of justice through **self-interest** on the part of the jury. A man was accused of stealing bacon. He went to an attorney and pleaded with him to take his case, but the facts were such that the lawyer did not want the job. Finally he took it, and when the day for trial came the case looked so black that the only thing the attorney could do was to put in a plea for the man's family. The jury went out and when they returned they brought in a verdict of "not guilty," to the great surprise of the attorney. Taking the man aside he told him that he was as guilty as anything in this world, and asked how the jury came to acquit him. "Ten of those men," replied the accused, "got part of the bacon." A man who is a Christian only because he has an "axe to grind" will



find that men will take no heed to what he says.

**Crime.** The law discredits the testimony of a criminal. Even if it can be but proven that a man's character is bad, that fact alone will weaken his testimony. Character and testimony stand or fall together. This is particularly true of Christian testimony. One evening a lady went into a little mission room, and was there asked to say something to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously. "Do you play cards?" he asked. "No." "Do you dance?"



AXES TO GRIND

"No." "Do you go to the theatre?" "No; not now." "Very well," said he, "then you may talk to me. But I won't listen to one word from you fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are." A wheezing, short-breathed man is a poor person to commend a cure for asthma. A bald-headed man is a bad recommendation for a hair tonic. And a worldly, inconsistent church member is a wretched failure to tell about the cleansing blood of Jesus.

One thing as much as anything else that the prodigal lost by his waywardness, was his testimony. One can fancy that he almost hears some of his old companions out there in the "far country" laugh at him as they see him among the swine troughs. But with a defiant air he straightens himself up and says, "You need not think I am poor and laugh at me because I am dressed in rags. I belong to a very respectable family. My father is rich, lives in a very fine mansion, and has servants that dress better than you do." Imagine then how those young fellows would laugh at that. "Your father rich! You look like it, don't you? Your father living in a fine house? Your father have well dressed servants? You may tell others that, but don't try to pass any such nonsense on us." And the poor prodigal, as he looked himself over, could find nothing to say. His life flatly contradicted his testimony. Do not try to tell the sinner of the delights of Christ's service when you yourself find more pleasure in the evening party than in the mid-week prayer meeting. Do not act the hypocrite by attempting to impress upon the mind of the unbeliever how fully and effectually the Lord satisfies the every longing of the hungry soul when you yourself can hardly wait for the benediction of a religious service in order to get out and into a moving picture show.

From what we have now said it is evident that competency as a witness consists of both **capability** and **credibility**. For instance, a man may be called into court as a witness. No man has ever disputed his word. He is perfectly honorable. His word is as good as his bond. So far as **credibility** is concerned he is fully competent. But he lacks as to **capability**. He has no personal **knowledge** of the facts of the case that is being tried. He is excused by the court. There are men today who are fully honorable. Their lives are such as would commend the gospel of Christ. But they are not saved. They have never been born again. They are absolutely ignorant so far as an experimental knowledge of salvation is concerned. These are the moralists, or the men who have united with the church without first being converted. The public would believe what they would say, but they have

nothing to say. They know not the Christ, the Son of the living God.

On the other hand, a man may go into court. He may have been an eyewitness of everything that is charged against the defendant, and so far as **capability** is concerned he is fully qualified to testify. But his morals are bad. His word is not reliable, and because of this his testimony is questioned. He is not **competent**. This is a picture of the inconsistent Christian. He may have been born again, but he has fallen away from his steadfastness in Christ, and men have lost all faith in his profession. "What he is," as someone has said, "speaks so loudly that no one can hear what he **says**."

A Christian lady worker was speaking to another girl at a revival meeting, trying hard to bring her to Christ. Some few evenings later this lady worker attended a theatre, and, happening to turn around, whom should she see but the very girl she had spoken to at the meeting. The girl's eyes had a triumphant, mocking look in them. "Ah ha!" she exclaimed, "what are you doing here?" "Well," replied the young Christian, "I heard it was a nice, respectable sort of a play, so I thought I would come and see it." "You did, did you?" said the other scornfully. "You are a pretty sort to be speaking to me about my soul. You ought to go back to the meeting and get right down on your knees in the sawdust among the sinners." A rebuke like this would be in place for some others. And they would likely get it, providing they attempted to testify for Christ in the work of soul-saving.

The word **witness** is a strong term. It could easily be rendered martyr, and at places in some copies it appears so. As for instance, "Ye shall be my **martyrs**." Christ's disciples must not confirm their testimony with an oath, as a witness generally does, nor yet alone seal it with signs and miracles which they were expected to work, but, if necessary, they must attest the truth of the gospel by the suffering of death. All of the Apostles, save John, are said to have suffered cruel martyrdom because of their testimony for Christ, and even John was thrown into a caldron of boiling oil at Rome from which he miraculously escaped alive. Paul, the subject of our book, was beheaded at Rome by that cruel tyrant Nero.

So long as we have not yet "resisted unto **blood**, striving against sin," we should not complain of that which we must suffer for Him, for we have not as yet filled up the full measure of the cup of a **witness**.

But how can an individual at this late date of the Christian era be a fully competent witness for Jesus? How can a man now tell of Christ's death with the same force of conviction as those who were eyewitnesses to it? How witness of His resurrection? None of us saw Him die. To none of us did He appear after His resurrection. How can we declare Him to be the Son of God when we did not see Him declared such by His "resurrection from the dead?" How can we testify to His place at the right hand of God in the heavenlies when we did not witness His ascension? Peter said, when selecting a successor to Judas, "Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning with the baptism of John, unto that same day that He was taken up from us, **must** one be ordained to be a **witness** with us of His resurrection." Now these words would seem to confine Christian testimony to Christ's immediate disciples.

But with all due credence to Peter's statement, there is still a sense in which believers today are as fully competent to testify of the great facts in the work of Christ as were the early disciples. Nineteen or twenty miles from where we are sitting there may be an electric dynamo. From that dynamo to where we are there may be a wire strung. We touch that wire and there is produced in us a sensation that corresponds exactly to that subtle energy that is stored away in that dynamo nineteen or twenty miles away. Now it is not necessary for us to go all that distance to know that there is an electric dynamo somewhere in existence. The effects of the touch of the wire that we receive tell us as much as we could possibly know by even going and becoming an eyewitness of it. Now running back over the history of time for nineteen centuries there is the wire of faith that puts us into vital touch with the great facts of the person and work of Christ. By this wire we touch the fact of Christ's divine **Sonship**, and we are made a **son**; "for as many as received Him, to them gave He the power to become

the **sons of God**, even to them that **believe** on His name." And at once the Spirit begins to bear witness with our spirit that we are a child of God. So we know that Jesus is the Son of God, for how could the relation of sonship be effected in us by our simple faith if He were not God's Son? We touch the wire again, that wire that links us with the **death** of Christ, and there is wrought in us a **deadness** unto sin. The world becomes crucified unto us and we unto the world. This is not a myth. It is not imagination. It is an actual experience. Now what works that change in us if it is not true that nineteen hundred years ago Jesus died for us on the cross? We touch the wire again by which we are put in touch with His **resurrection** from the dead, and immediately we find ourself **rising** from a state of death in trespasses and sins to a newness of life. We are born again, begotten to a lively hope. Now this is not a phantom of the mind. It is an actual fact. Now by what process has this change been brought about in us if it is not true that we have been begotten by the resurrection of Jesus Christ from the dead? Did He not say, "Because I live, ye shall live also?" Is it not a fact that "if Christ be not risen we are yet in our sins?" And if that is a fact, then it is also a fact that if we are not in our sins, that then Christ is risen. We touch the wire again and there is wrought in us a strange **heavenly mindedness**; our affections are turned to things above, where Christ sitteth at the right hand of God. What brings about this change in us if Christ is not at the right hand of God in the heavenlies now?

He has risen. I have risen, too,  
 Out of the sepulchre of crushing woe;  
     Some angel's hand (perchance it was His own)  
     Rolled from the doorway sorrow's sealing stone,  
 And I arose, arose with a throe.  
 He has risen. I have risen, too,

He has risen. I have risen, too,  
 Out of the shameful passions of the flesh,  
     Out of the unseemly pride and greed of pelf,  
     Out of the grossness of my lower self,  
 Into the Spirit's ether, fine and fresh,  
 He has risen. I have risen, too,



## PAUL'S CONVERSION

He has risen. I have risen, too,  
Out of the scoffer's tomb of doubt and scorn,  
Out of the prison-house of moral sight,  
Out of the grave and its enshrouding night,  
Into the resurrection's radiant morn.  
He has risen. I have risen, too,

—*Susie M. Best.*

# The Couplet of Communicated Blessings

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (*Acts 26:18*).

"That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me" (*Acts 26:18*).

**P**AUL was to be a channel of divine blessing to the Gentiles, to which people he was especially sent. These blessings are divided into two classes. First, the opening of the eyes, the turning from darkness to light, and from the power of Satan unto God, or the things that are necessary to make an individual a fit subject for adoption into God's family. And, second, the "forgiveness of sins and inheritance," or those blessings to which an individual becomes eligible by becoming a son of God. We shall therefore call the first group the **pre-sonship** blessings, and the second group the **post-sonship** blessings.

## PRE-SONSHIP BLESSINGS

**Transformed, or a Changed State.** "To open their eyes." This change has the appearance of a **new creature**. It looks like **conversion**. Sight is always associated with conversion. We can think of nothing else when a man rises in a meeting and says, "Once I was blind, but now I can see." It was so in Paul's case. Ananias was sent to him that he might receive his **sight**, and there "fell from his eyes as it had been scales, and he received his **sight** forthwith." Now Paul is sent to the Gentiles for a purpose similar to that for which Ananias was sent to him. The Lord does not want the blind to lead the blind, lest both of them fall into the ditch.

Man needs a purged vision to see and understand the things of God. An old Scottish lady, blinded with cataracts on her eyes, was led into a richly furnished office of an oculist. An operation was performed. She returned from time to time for attention, when finally the doctor removed the bandages one Easter morning, and she could see. She looked at the doctor, at the furnishings of the office, at the sunlight pouring into the room,

and exclaimed: "How beautiful! Were all these things here the first day I came?" "Yes, madam," the oculist replied. "Were these pictures on the wall?" "Yes, madam." "And the sun as bright that day as today?" "Just as bright." "Then why did you not tell me about all these things that day, for I love such things." "Madam," he replied, "my care that day was to give you sight; nothing that I could tell you about them would be of much importance until you could see them." It is only after man's spiritual eyes are opened by the regenerating power of the Holy Spirit and the Word of God, that he can see the beauties of the spiritual life. "Except a man be born again he cannot see the kingdom of God."

**Translated, or a Changed Sphere.** "Turned from darkness to light." This looks like **separation**. The Bible urges the Christian to "have no fellowship with the unfruitful works of darkness." Believers are the children of light; sinners are the children of darkness. "What communion hath light with darkness?" The believer should be like his Great High Priest—"separate from sinners." He should answer to the description of a disciple as given by the Master—"They are not of the world, even as I am not of the world." And note, we are not warned so much against the **opposition** of the world, but against its **friendship**. "The **friendship** of this world is enmity with God. Whosoever therefore will be a **friend** of the world is an **enemy** of God."

Several years since a wealthy and cultured American died in England, having resided there for many years, and during all that time he had been a prominent figure in social and literary circles, yet had never dined at the table of any Englishman since his first week abroad. He had lectured at Oxford and in London, before learned societies, and was everywhere recognized as a scholar and a gentleman, but upon his arrival in England he had accepted the first invitation to dinner that was tendered him. At that dinner his host made some reference to the United States which he could ill brook, but which his position as guest denied him the right to resent. Upon the spot he formed a resolution never to accept a courtesy that might conflict with his duty to his country. And for thirty years he mingled with the people of England, yet

as a man **separate** and **apart**. It is almost impossible for one to harmonize with the religion of Jesus the conduct of many professing Christians in attending social functions, lectures and plays, where the truths and principles of the Christian religion are ridiculed and treated with contempt. How can a true child of God fellowship with men who every moment heap indignities upon their Master? How can they find pleasure in going to places where their faith and the faith of their fathers is repeatedly insulted? How can they relish the writings of men who look upon the Bible as something less than good fiction? Has the cross of Christ, in which the Apostle Paul gloried and by which he was crucified unto the world and the world unto him, no place in the lives of believers today? If the world is crucified unto a man, then it is a dead thing to him, and he wants it buried out of sight. Living men want the living Christ. And if the believer is crucified unto the world, then the world does not want the believer. He is a dead thing to its desires, and aims, and hopes, and plans. So if you are a true believer, "Marvel not if the world hate you." "If ye were of the world, the world would love his own, but because ye are not of the world, \* \* therefore the world hateth you."

There is a close connection between separateness from the world and spiritual power. Does the Christian desire his influence to be felt for good? If so, let him make the impression upon the world that Christ his Master made, that he is not of this world, that in motive, aims and rewards, his life is distinct from that of the worldling. But if he gives the impression that he lives for the same ends after which they so eagerly pursue, that the things that satisfy them also satisfy him, that his standard of right is not a whit higher than theirs, he will never be anything but a weakling, a spiritual imbecile. The Christian's manner of life and speech must give the sinner uneasiness of conscience, and his very example must be a standing reproof against the unbeliever's fatal course.

The cry of the world is "Compromise, compromise." "Come down with your standards and we will adopt them." Do not these words savor of that subtle cry at Calvary—"Come down from the cross and we will believe Thee?" What if Jesus had come down from the

cross without dying? And what if His murderers had believed on Him? They would have been no better off than before. The Son of Man must be "**lifted up**" in order to make possible eternal life for those who believe on Him. He must pay our debt before we dare trust Him as our Surety. He can not save others if He saves Himself. And what if the church should lower its standards? And what if the world would then adopt them? The world would be made no better. Some years ago, it is said, the boundary line between South Carolina and Georgia was changed. An old sister who had lived in Georgia discovered that by the change she had been placed in South Carolina. When she fully realized the fact that she lived in another state she expressed herself as finding the climate so much better in the Carolinas than in Georgia. Poor deluded soul! And yet is that not precisely a picture of the only effect on the sinner were the church to lower her standards? The church might make concessions sufficient to embrace in its membership the entire unbelieving world. She might yield in principle to such an extent that sinners everywhere would endorse her faith. But with what result? The sinner might imagine himself better off, but it would only be a delusion. Besides, the church would be degraded to the level of the world.

When the Lord saved David He did not accommodate the rock to his feet by lowering it to the miry clay. Far from it. He did just the opposite. He brought him **up out** of the pit and **out** of the miry clay and set his feet **up** on the rock. To have done otherwise would not have helped David in the least. On the other hand, it would have besmirched the rock. The Lord does not accommodate His truth to suit our sinful condition, but rather adjusts our moral state to harmonize with His truth. He does not attempt to light up the darkness of this old world, but rather calls us "out of its darkness into His marvelous light." He makes no effort to convert the powers of darkness, but rather delivers us from them and "translates us into the kingdom of His dear Son."

Compromise is compared to the fugitive in the Siberian forest driving furiously to escape the hungry wolves and at intervals throwing out its children hoping thus to ap-



pease its ferocious pursuers. You can never give the world enough until it has **you**. You may throw out your principles one by one, and in each instance there will be possibly a momentary diversion, but you will soon discover that the wolves will be on your track again fiercer and faster than ever. Satan never invented a more fascinating falsehood than that the church can win the world by falling in with its worldly standards and habits and by accommodating truth to worldly opinions. If we would be the Lord's people we must cut ourselves loose from the world. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My **sons** and **daughters**, saith the Lord Almighty."

**Transference, or a Change of Masters.** "From the power of Satan unto God." This is **endowment**. This is the key to a life of victory. This is the secret of an overcoming life. It is the power of a new Master entering a life that was once dominated by Satan. It is what Thomas Chalmers would call "The expulsive power of a new affection." A story is told of a young man who entered business. In all things he prospered. Through his wise and prudent dealings none was able to overreach him. Later it was learned that he had a father, a man of singular knowledge, of wide experience, of great wealth and influence. In every business transaction the son consulted the father. In every difficulty he sought his counsel. When in need of money he drew upon his father. Their love to each other was more and more manifest as the one trusted and the other helped. Do you wonder that such a young man had a successful business career and out-rivalled his competitors? Yet that is what God is anxious to do for us. He wants to get the mastery of our lives. He desires an opportunity to live in us that He might fight our battles for us. It is the only way to make a real success of our life.

How absurd, then, to place upon a man, as is so often done these days, the responsibilities of the Christian life before he has been turned from the "power of Satan unto God." The sinner is utterly incapable of performing Christian duties. The "power of cancelled sin" must first

be broken before he is free to serve the Lord. The prisoner must first be set at liberty before he is ready for the duties of citizenship. His attempts to keep the law and do right, will all be futile so long as he is void of that mighty power that worketh in them that believe. A victim of strong drink tried to deliver himself from the habit. Being educated, he tried teaching, hoping that responsibility would sober him. But alas! his efforts failed; he gave up his school and departed in disgrace. Later he actually entered the ministry, hoping that engaging in so solemn a calling would give him self-mastery. But as he found that he had not been "born from above," he soon drifted back to his old life again. Everybody was discouraged. At last, induced to try again, he took hold of God by **faith**. His **eyes were opened**. He was turned "**from darkness to light**," and from the "**power of Satan unto God**." Then he overcame.

"Run, run, and work, the law commands,  
But gives me neither feet nor hands;  
But sweeter sounds the Gospel brings,  
It bids me fly and gives me wings."

These three experiences—conversion, separation and enduement—are linked with believing, for they are said to be brought about by "**faith** that is in Me" (Christ). And faith is inseparably coupled with sonship, for it is to "them that **believe** on His name" that He gives the "**power** (the right or privilege) to become the **sons of God**."

### POST-SONSHIP BLESSINGS

The pre-sonship blessings make possible the post-sonship blessings. The one is preparatory to the other. Men are made eligible to the latter by receiving the former. The former changes are wrought in them "that they may receive" the latter blessings. What are these post-sonship blessings?

"**Forgiveness of Sins**." It appears that "forgiveness of sins" is a covenant blessing. It belongs alone to the children of God. It is no more the property of unregenerate sinners than heavenly inheritance. So let us cease speaking of the sinner as being saved by forgiveness, as such a thing is impossible. The sinner is under sentence of

death, and forgiveness cannot nullify that. Take the criminal who is about to suffer capital punishment. In many cases, while on the scaffold, they ask the forgiveness of the judge, the court and the public, and in most cases they receive it, yet they still die. Forgiven, yet dies. And why? He has broken a law and justice makes forgiveness impossible. A court cannot forgive the guilty and still be just. The law affixes a penalty and justice says the law must be enforced and the penalty paid. But if one offers himself to be punished in the offender's stead and the court accepts the substitute, then the offender is cleared without being forgiven. And the court is still just—it inflicts the penalty—and it is the justifier (clearer) of the offender. God hath spoken and He will not repent. He hath said, "The soul that sinneth it shall die." Now if under this law God forgives the sinner that he dies not, then God is not just. And if God is just, then the sinner cannot be forgiven. Justice cannot forgive. But Christ takes the sinner's place under the law. He dies on the cross in the sinner's stead. The sinner goes free. And how? Through forgiveness? No, through substitution. And substitution makes forgiveness unnecessary. This solves the mighty and difficult problem of redemption. It unties a vast knot. It enables God to still be "just and the justifier of him which believeth in Jesus" (*Rom. 3:26*).

The sinner needs a **Substitute**, one to take his place in death. A mother tells her child not to go out into the dampness and cold. The child disobeys and goes. It comes back with a high fever and croupish. Critical symptoms begin to manifest themselves. The physician is called in. The child asks forgiveness. Forgiveness is cheerfully granted, forgiveness full and free. But in the face of forgiveness the child grows from bad to worse, and soon dies. The undertaker is called in. The white crepe is placed upon the door. Sorrow reigns in that home. And all this in the face of forgiveness. Forgiven, yes, forgiven, yet dead. Forgiveness did not save that child. There was a broken law, the law of Nature, which had no forgiveness to offer. What that child needed was some person or power to set aside the penalty of a broken law. In other words, it needed a substitute to bear the

penalty of death in its stead. That is what the sinner first needs.

There is great confusion in the teaching on this point. It is due to the fact that the new birth and forgiveness of sins are looked upon as synonymous experiences. But they are not. The new birth makes possible sonship and sonship makes possible forgiveness. And if our reader will but consider the nature of each experience the distinction will at once become apparent. For instance, the prodigal entered his father's family through **birth**, an ordeal that was never afterward repeated. But after he was in the family all wrongs were righted through confession and **forgiveness**. When a man gets sick he never thinks of having himself reborn as a means of getting rid of his physical ailments. All he does is to have doctored up that which has already been born. Now the **unregenerate sinner** is **born again** when he **believes**; the **sinning** or **backslidden believer** is **forgiven** when he **confesses** his sins. As John says, "If we (believers) **confess** our sins, He is faithful and just to **forgive** us our sins." And a man who has once been born again can never get back to where he was before the new birth took place. If such a thing were possible, then every time he gets back into such a state the work of the new birth must be repeated; and Christ must "often have suffered since the foundation of the world."

"**Inheritance.**" Inheritance, like forgiveness, is also contingent upon sonship and its three conditional blessings. "If **children**, then **heirs**; heirs of God and joint heirs with Christ." So we must be saved to become a son, and we must be a son to become an heir. There can be no heavenly inheritance where there has been no earthly experience of a heavenly nature. Heaven is a prepared place for a prepared people. We must first be made "meet (fit) to be partakers of the inheritance of the saints in light." We must be turned "from darkness to light, and from the power of Satan unto God," in order to receive "inheritance." They tell of an old man who had an only son whom he had lost by death and whose picture he kept on the wall of his home. The old man was said to be very rich. When he died they could not find his will. Finally there was an auction sale of all his effects and the people

came to buy the worthless heirlooms. Among the others at the sale was an old woman with a few pence and who in other years had cared for the old man's son during the period of his last illness, and all she wanted was the picture of Tom, for that was the name of the dead son, "I loved him," she said, "so much, and the old man." She made a bid for the picture and got it. Taking the picture home a little later she found a paper in the lining in the back of it. She took it to the auctioneer. "This," she said, "doesn't seem to belong to me." It proved to be the will of the old man and in his will he bequeathed all his property to the person who should buy the picture of Tom. "Because they love Tom well enough to buy his picture," the will read, "they are the only friends I have in this world." Oh, to love Jesus, God's only Son. And says Jesus, "He that loveth Me shall be loved of My Father." And why? "The Father Himself loveth you, because ye have loved Me, and have believed that I came out from God." And for all such that love Him there is an "inheritance" reserved in heaven for them (*1 Peter 1:4, 8*), also a "crown of life" (*James 1:12*).

But believers not only become heirs of God, but also joint heirs with Christ. There is no honor or glory that He will enjoy apart from His followers. A dying judge, the day before his departure to be with Christ, said to his pastor, "Do you know enough about law to understand what is meant by joint-tenancy?" "No," was the reply. "I know a little about grace and that satisfies me." "Well," said the judge, "if you and I were joint-tenants on a farm, I could not say to you, That is your hill of corn, and this is mine; that is your stalk of wheat and this is mine; that is your blade of grass and this is mine; but we would share and share alike in everything on the place." And he continued, "I have just been lying here and thinking with unspeakable joy, that Jesus Christ has nothing apart from me, that everything He has is mine, and we will share and share alike through all eternity."



# The Couplet of Obtained Mercy

"I obtained mercy, because I did it ignorantly in unbelief" (*I Timothy 1:13*).

"I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting" (*I Timothy 1:16*).

**W**E have come to one of the most precious couplets of the series. It is a veritable mine of rich, prophetic utterances, a winepress almost bursting with luscious dispensational truth. And we beg our reader not to judge the importance we attach to these blessed truths by the limited amount of space we give to them. Their weightiness would justify volumes devoted to their discussion. All that is possible for us to do in the brief chapter before us is to give a few hints or suggestions and then leave our reader to the many excellent works given wholly to these things.

## FIRST CAUSE OF OBTAINED MERCY.

Paul "obtained mercy, because he did it **ignorantly in unbelief.**" Unbelief is never excusable, though ignorance does modify its gravity to a certain extent. For "at the times of this **ignorance** God **winked** at, but now commandeth all men everywhere to repent." What Paul did he did blindly. He even thought that he was doing God service when he persecuted the early Christians. But for Paul to have done the same things of which he was guilty **after** he met Jesus in the way would have aggravated his sin a thousand-fold. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain tearful looking for of judgment and fiery indignation, which shall devour the adversaries." In this ignorance of unbelief Paul is a type of the Jews in their crucifixion of Jesus; "for had they known it, they would not have crucified the Lord of glory."

## SECOND CAUSE OF OBTAINED MERCY.

Paul's conversion was "for a **pattern.**" Now a pattern is a sample of the whole. The word "pattern" as used in

this instance is a figure of the first coin stamped by a die. Now if we desire to form an accurate idea of what the bulk will be we must then study carefully the pattern in all its minute details. What are the distinguishing features of Paul's conversion?

1. Paul was converted as a **Hebrew**. He is careful to make special note of this fact in his defence before Agrippa—"I heard a voice speaking unto me, and saying in the **Hebrew**, Saul, Saul, why persecutest thou Me?" Hence Paul's conversion was purely Jewish. Please keep this fact in mind.

2. Paul's conversion was the "**first**" of a group of conversions. There were thousands converted before Paul, but his was the "**first**" conversion to take place in the manner in which it did. It was unique in itself.

3. Paul's conversion took place **ahead** of time. Says he, "And last of all He was seen of me also, as of one born out of (before) **due time**." So the group of conversions, of which Paul's was a part, belongs to a later period. He is a "pattern to them which should **hereafter** believe."

4. Paul was converted by the **appearance of Jesus in glory**. Never before, nor since, has a conversion taken place in this manner. People are converted in this age by the preaching of the Gospel and not by the appearing of Christ in glory. So the group of conversions, of which Paul's is a "pattern," will take place by the **appearing of Christ in glory**. The Scriptures inseparably connect the rebuilding of Jerusalem and the restoration of the Jews with the appearance of Christ in glory. "When the Lord shall **build up Zion**, He shall **appear in His glory**" (*Ps. 102:16*).

5. Jesus made Himself known to Paul in **person**. "I am Jesus," said the Master to the bitter persecutor. He will appear in person to His sinning brethren, the Jews. "They shall look upon Me whom they have pierced and they shall mourn for Him as one mourneth for his only son." Joseph is a beautiful type of Christ on this point. What a touching scene when his brethren appeared before him and he made the startling announcement, "I am Joseph your brother, whom ye sold into Egypt."

6. Paul's conversion was **sudden**. "And **suddenly** there shined around about him a light from heaven" (*Acts 9:3*;

22:6). This speaks of another sudden event. "And the Lord, whom ye seek, shall **suddenly** come to His temple" (*Mal. 3:1*). This cannot refer to the rapture, for in the rapture He will not come to His temple. Nor can it refer to the establishing of the kingdom through the preaching of the Gospel and other "uplifting" agencies, for we all know that this is an exceeding slow and tedious process. Think of the long nineteen centuries of Gospel preaching and then witness the almost universal prevalency of lawlessness that is still in the world.

7. The conversion of Paul took place "near **Damascus**." Dr. Nevin in one of his works gives the signification of Damascus as "bloody sack, similitude of learning." We recall that Matthew, the Gospel to the Jews, records the words: "His blood be on us and our children" (*Matt. 27:25*). This surely is a "bloody sack." And as to the "similitude of learning," we recall again that the word is: the "veil shall be taken away" from the blinded minds of Israel (*II Cor. 3:13-16*). No one will then need to say, "Know the Lord, for they shall all **know** Me from the least of them to the greatest of them" (*Jer. 31:34*). "The earth shall be full of the **knowledge** of the Lord, as the waters cover the sea" (*Is. 11:9*).

8. Paul's conversion is a pattern of "**longsuffering**." Here, as someone shows, is an example of longsuffering carried to its highest pitch. Longsuffering in which all the patience of a loving God seemed to be revealed in one single instance. In Paul's case it was longsuffering in a concentrated form; all the longsuffering that has ever been seen, or ever will be seen, seemed to meet in him. Think of the Lord allowing a man to live while persecuting and putting to death the members of His own body. Think of the effectual call of God's grace with a subject so unworthy. Think of the act of the Lord in putting such a man into the ministry and sending him out as an evangelist among the Gentiles. So the people of which Paul is the archetype must be a body of persons with whom the Lord has shown unprecedented forbearance.

9. Paul "was three days without **sight**" (*Acts 9:9*). His loss of sight symbolizes the spiritual blindness of Israel, which has been upon them since the crucifixion. They broke God's law, stoned His prophets and crucified their

Messiah, and now spiritual blindness settled down upon them, and for two thousand years they have been unable to see. The Transfiguration, which is a picture of the "power and coming of our Lord Jesus Christ," has a lesson for us on this point. It is said in connection with that scene, that "Peter and they that were with him, were heavy with **sleep**, and when they were awake they saw His **glory**" (*Luke 9:32*). Now "Peter and they that were with him" (James and John), were from the earth and no doubt speak to us of God's earthly people, and of this people it is written, "God hath given them the spirit of **slumber**, eyes that they **should not see**" (*Rom. 11:8*).

10. Paul was without sight for "**three days**." The third day speaks to us of resurrection. The blindness of the Jews as a nation will continue until the resurrection. This is what the prophet says: "In the **third day** He will raise us up, and we shall live in His sight" (*Hos. 6:2*).

11. During the three days of Paul's blindness the record is, that he did neither "**eat nor drink**" (*Acts 9:9*). This shows that the Jews have had no spiritual food nor drink during their dispersion and blindness. They rejected Christ the Bread of Life and the Water of Life and hence they have had no source from which they could receive spiritual nourishment.

12. The bitter **hostility** of Paul against the early disciples of Christ (*Acts 9:1*), is a picture of the hatred of the Jew for Christ. The mere mention of the name of Jesus in the presence of a Jew will cause a flash of the eye and the curling of the lip, to be followed, as a rule, with some insulting remark concerning the manner of His birth.

13. The Lord sent **Ananias** to Saul that he might receive his sight (*Acts 9:17*). Now the name Ananias is the Greek form of the name Hananiah, and means, "Jehovah hath been gracious." But Hananiah was also the name of a false prophet (*Jer. 28:15*). The Jews will fall into the hands of a false prophet before the Lord is gracious again unto them. Said Jesus, "I am come in My Father's name and ye receive Me not; if another shall come in his own name, him ye will receive" (*John 5:43*). But the day when He "will pour upon the house of David

and the inhabitants of Jerusalem the spirit of **grace** and supplication" (*Zech. 12:10*) will surely come.

14. After Paul was converted he first preached the gospel to his own people—the Jews; then he became a world-wide missionary to the Gentiles. So the people of whom Paul is a pattern will first carry the gospel to their own people, then after that to the Gentile world at large.

It is almost useless now to ask who this group of future or "hereafter" believers is of which Paul is a "pattern." It is the Hebrew nation, the Jews. They are the people to whom the Lord has manifested unexampled forbearance. And, like Paul, the Jew will be converted by a sight of Jesus in glory. "Behold, He cometh with clouds and every eye shall see Him, and they also which **pierced** Him." "They shall look on Me whom they have **pierced**, and they shall mourn for Him, as one mourneth for his only son." The tribes of Judah and Benjamin will first receive the Lord as their Messiah, and these two tribes will bring their brethren (the ten tribes) as an offering to the Lord, out of all nations (*Is. 66:20*). And when all Israel is gathered into their own land unto their returned King, He will then send them forth to be the missionaries of the world. Men will call them the "ministers of our God," and they will go forth telling that Jesus is alive and is returned to the earth from whence He had been rejected, and that He is reigning in power at Jerusalem. They will invite the Gentiles to come up to Jerusalem to worship Him. Then Zechariah 8:22, 23, and Ezekiel 37 will have a literal fulfillment; then the last events mentioned in that wonderful eleventh chapter of Romans will be interpreted by a commentary of startling events.

The "hereafter" period, at which time the Jew will "believe on Him to life everlasting," will surely come. It comprises a large part of the burden of prophecy. And prophecy is simply history written beforehand and is always **literally** fulfilled. The "due time," to which Paul's conversion properly belongs, will unfailingly take place. The mouth of the Lord hath spoken it. Then a "nation shall be born at once." Remember, His curses upon His people are only limited. Note a few of them. "Behold your house is left unto you desolate." Forever? Oh, no.



Only "Until ye shall say, Blessed is He that cometh in the name of the Lord." Listen again. "Jerusalem shall be trodden down of the Gentiles." How terribly literal this has been fulfilled. But is this condition to be permanent? By no means. Only "until the times of the Gentiles shall be fulfilled." "Blindness in part hath happened unto Israel." But will they never recover from this blindness? Most assuredly. It is only to last "until the fulness of the Gentiles be come in." It is true, as the Apostle says, that "even unto this day, when Moses is read, the vail is upon their heart." But it is also true, as he immediately adds: "Nevertheless when it shall turn to the Lord, the vail shall be taken away."

But when shall these things come to pass? As soon as the "fulness of the Gentiles be come in." The Lord is now visiting the Gentiles and taking out of them a people for His name. And He says, "**After this I will return, and will build again the tabernacle of David,** which is fallen down; and I will build again the ruins thereof, and I will set it up; that the **residue of men** might seek after the Lord, and **all the Gentiles**, upon whom My name is called, saith the Lord who doeth all these things" (*Acts 15:14-17*). Do not look for a world-wide acceptance of the gospel in this age. It will only be after Jesus returns to the earth, and occupies the throne of His father David, and the conversion of the Jews takes place, that such a glorious state of affairs will be realized in the earth.

There is given a parallel arrangement of Scripture in which is seen the reversal of the divine order. The outline constitutes such a suggestive and profitable study of dispensational truth that we insert it here as a part of this couplet. It will be of untold benefit to those who may be helped by a peep into the rich, yet sadly despised, fields of dispensational truth.

- A. The Original Creation. Gen. 1:1. ("Heavens and earth").
- B. Ruin. Gen. 1:2 (*Is. 45:18, Heb.*) Cause: Satan's **first** rebellion.
- C. Earth blessed, but cursed because of sin.
- D. Mankind dealt with as a whole. (Adam to Abram).
- E. Chosen Nation blessed.

F. First appearing of Christ. Heb. 9:26.

G. Church (taken out.) Acts 15:14.

When the Church is completed (*Rom. 11:25*) and "He returns for restitution of all things" (*Acts 3:21*), He will follow **reverse** order.

G. Church (taken up.) I Thess. 4:16, 17.

F. Second appearing on earth. Heb. 9:28;  
Zech. 14:4.

E. Chosen Nation blessed. Rom. 11:25.

D. Mankind as a whole ("All Gentiles") blessed.  
Acts 15:16.

C. Cursed removed and earth blessed and beautified.  
(*Amos 9:13-15; Is. 35:1; Ps. 67:6.*)

B. Satan's final rebellion. Rev. 20:7.

A. "New heavens and new earth." Rev. 21:1.

"Known unto God are all His works from the beginning of the world" (*Acts 15:18*).

## The Couplet of Revelations

"These things which thou hast seen" (*Acts 26:16*).

"Those things in the which I will appear unto thee" (*Acts 26:16*).

**W**HEN the Lord appeared to Paul on the Damascus road He made only a **partial** revelation of Himself. The things which the Apostle then saw and heard were to be followed later on by those things in the which the Lord would yet appear unto him.

It is on this point that many young converts make a fatal mistake, resulting often in the shipwreck of their faith. They conceive the idea that they received everything the Lord has for them at conversion, when conversion is only a small part of the things that go to make a full-fledged Christian experience. The difficulty, no doubt, arises from a misapprehension of the nature of the Christian religion. Conversion is simply the little oak that has emerged from the acorn, or the baby eagle that has just come forth from the shell, and either one in its first stage is far, very far, from maturity or perfection.

Christianity is a **journey**. Believers are in this world as "strangers and pilgrims." Now a journey is not completed by a single bound. It is accomplished step by step. Conversion is only one of the first steps. It is the first glimpse of light. There is still much more to follow, for "the path of the just is as the shining light that shineth **more and more** unto the perfect day."

In taking a journey of any great distance the scenery will change with every mile or two. Once it is a mountain, then a valley; once a fertile plain, then a barren desert. If the scenery remains the same from day to day it is quite evident that you are at a stand still. It is even so with the Christian. There must be a constant change of experience. He must go from grace to grace. A monotonous experience is a sure mark of spiritual stagnation.

And we must not mistake the moral retrogression of the world about us for religious progression on our part. Looking from the window of a motionless railway coach at a moving train on the adjoining track will give you the impression that it is your train that is moving. But if

you take a glance at the stationary buildings on the opposite side of the car your mistake is at once discovered. We are sure to misjudge our spiritual state when we attempt to ascertain it by such a false and unreliable standard as a comparison with the world about us. What to us may appear Christian progress may be nothing more than the degeneration of evil—men and seducers waxing “worse and worse, deceiving and being deceived.”

Christianity is a **life**. “He that hath the Son hath life.” But Jesus came not only that we might have life, but that we “might have it **more abundantly**.” And it is interesting to note the different degrees of this life spoken of in the Bible. The third chapter of John tells of simply life—babe life, as it were. And babe life is often so faint that it is hardly perceptible. As the infant lies in the cradle you can hardly tell whether it is dead or alive. Its vitality is barely sufficient for its own existence. The fourth chapter of John tells of a **well** of living water (*vs. 14*). Here is a fuller expression of life, sufficient for the needs of a whole family. Jacob’s well supplied himself, his children and his cattle (*John 4:12*). The seventh chapter of John tells of still larger supplies of life—“**rivers** of living water” (*vs. 38*). Here is life in abundance—life for the individual, life for the family, life for the community, life for a nation. No carrying of pitchers here. No drudgery of water pots. No longer the necessity of running to a conference or convention in order to get filled. It is now a channel-bed through which a number of rivers are incessantly pouring their bounteous supplies. No longer a creaky pump, into the top of which you must pour about as much water as you get out at the spout. To spend a week of labor on a derelict Christian with a view of getting him to work and then get one day of service out of him as a compensation for your trouble, is anything but profitable or encouraging. You might just as well do the work in the first place and thus save yourself the aggravating annoyance of a disappointment. But it is an effortless flow now, a spontaneous pouring forth of the richest yield. No more a meagre, scanty supply. Once the amount was just sufficient to taunt the thirst. Now the flow is profuse. Nothing spasmodic about it, no gushing forth by fits and jerks. No surplus in winter and famine

in summer. Nothing intermittent about it. It is a constant flow, increasing with the years.

In speaking of these "rivers of living water" our Lord doubtless had in mind the river of Ezekiel's vision, for He is particular in showing that these "rivers" are "As the **Scripture** hath said" (*John* 7:38). Now the farther the river of Ezekiel flowed the deeper it became. At the first it reached the ankles, merely covering the **feet**. Salvation first changes the walk. A thousand cubits down the stream it reached to the **knees**. This is the prayer life, the power of intercession. A thousand cubits farther and the waters were to the **loins**. Here is the idea of procreation or generation, as the Bible repeatedly speaks of offspring as the "fruit of the **loins**." It is a picture of the believer travailing in pain until Christ be formed in some soul the hope of glory. Still farther on down the stream and the waters were deep enough to **swim** in. Here is the life of faith, the abandonment of all confidence in the flesh.

Christianity is a **new creation**. By faith man becomes a child of God, a **new creature** in Christ Jesus. He begins the Christian life as a babe. But he must not remain a babe; he must "desire the sincere milk of the word that he may grow thereby." John in his epistles recognizes three stages of Christian experience.

1. Childhood. "I write unto you, **little children**, because your sins are forgiven." Many Christians never get beyond the forgiveness of sins. It is nothing but sinning and repenting, and repenting and sinning. Forty years after their conversion they are still found rehearsing the same musty experience. They know nothing else. They spend their whole life in laying the "foundation of repentance from dead works and of faith toward God," instead of leaving these first principles of the doctrine of Christ and going on "unto perfection."

The Bible sets forth some unmistakable characteristics by which we may determine child life.

Children **speak** without first **thinking**. Paul said, "When I was a child, I **spake** as a child, \* \* I **thought** as a child." You will notice that the speaking came before his thinking. This is always true of child life and nowhere is it more in evidence than among the babes in Christ. How often we hear the remarks: "I didn't just



think before I spoke," "If I had taken a second thought." The fact of the matter is that they hadn't taken the first thought, to say nothing of the second.

Children are **moved by promises of rewards**. You always have to keep before their minds something that you are going to buy for them, perchance a new suit, or a sled or a doll or a pair of skates. It is so with the spiritual babes. One time it is a button, then a pin, and again a bouquet. But it is continually something. If not, they go off on a pout.

Children are **fond of play**. They play church, they play home, they play school, and they play business. They treat nothing as being real. The weightiest professions and the most sacred callings are converted into mere pastime. The Archbishop of Canterbury once asked a stage manager how it was that they affect their audiences with things imaginary as if they were real, while the things of the church which are real are treated as imaginary. "Why," replied the stage manager, "the reason is plain enough. We actors speak of the things imaginary as if they were real, while too many in the pulpit speak of things real as if they were imaginary." Many simply play at religion. The solemn realities of God, and time, and eternity, are treated with an air of lightness and insincerity.

Children are **quarrelsome**. They wrangle about anything and everything, and sometimes about nothing. Paul was compelled to speak to the Corinthians as "babes in Christ" because of their disposition to "envy and strife and divisions." A babe will fight over a toy, and yet possibly smile while the incendiary is putting the torch to its father's home. Some men will lift their hands in horror at an omission or change in the order of a church service, yet allow the most serious heresies, heresies that deny the very fundamentals of the Christian religion, to pass without a single word of protest. They will "strain at a gnat and swallow a camel."

Children **live on milk**. Milk is for weak digestions. Paul had to feed some with "milk, and not with meat," because they "were not able to bear it." And milk is a predigested food; it has already passed through the digestion of another. Some people never see a new truth

for themselves. They find their pleasure not so much in the study of the Bible direct, but rather in the results of other men's study of the Word.

Children are **not certain**. They are always asking questions. They need everything labeled. It is, "Dare I do this?" "Is it right for me to go there?" "Is it wrong for me to do that?" Babe Christians never get beyond the stage of the "questionable" things. "He is **unskillful** in the word of righteousness, for he is a **babe**. But strong meat belongeth to them that are of **full age**, even those who by reason of use have their **senses exercised to discern both good and evil**." So long as one is in the nursery he ought to have guides and instructors and be under tutelage.

Children are **moved by impulse more than principle**. This accounts for their fickleness and the inconsistencies and contradictions in their conduct; and this is the thing that subjects them to impressions of the external. The manners and the style of the delivery of the preacher carry more weight with them than the gospel which he preaches. Fine music appeals to them more than sound doctrine. Sociability catches them quicker than sanctity.

Children are **given to snares**. We never hear of adults being kidnapped; it is a danger solely confined to child life. Paul urges us on "unto a perfect **man**, unto the measure of the **stature of the fulness** of Christ; that we henceforth be no more **children** tossed to and fro, and **carried about** with every wind of doctrine, by the sleight of men, whereby they lie in wait to deceive." Eastern shepherds tell us that a wolf will never take a sheep if he can get a lamb. In the light of this fact it is impossible to account for people who have been led astray by some of the modern heresies, except that they have never gotten beyond the stage of infancy in their religious experience. Surely no matured student of the Word could possibly be caught in the trap of some of the "New Theology" abroad these days. A doctor in England called on an old man suffering from influenza. "Well, John," he asked, "what's amiss with you?" John replied, "Well, doctor, I think I've got a touch of the **new theology**." "Indeed! What are the symptoms?" "Well, it's like this—there's a **swimming in the head** and you **don't know**

**where you are."** And he likewise is an infant in Christian experience who could be trapped with some of the non-sensical tenets of the so-called Christian Science. The mother of a boy by the name of Harold was a devout follower of this strange cult. The two were crossing a field in the country when the boy spied a goat in the distance. Harold seemed to know something about the way a goat did things. He crept back of his mother's skirt in fear. "Why, Harold, I'm ashamed of you," the mother said; "don't you know there is no such thing as pain, and that the goat can't hurt you?" "Y-yes," he exclaimed rather timidly, "I know it, and you know it, but the goat don't know it."

Children in the period of infancy **live in a state of unconsciousness**. Have you ever heard of a man who had written an autobiography of the first few years of his life. He has no knowledge of those years. The spiritual infant is also unconscious of many things. His knowledge of God and spiritual things is limited. He may have a hope in Christ but he is at a loss to give a reason to them that ask him concerning it. He may have life in Christ, but it is so feeble that he is scarcely conscious of it.

Children are **helpless**. They need constant care. It is even so with spiritual children. They need constant care and attention. If children walk they need assistance to keep them from stumbling; if they eat they need to be watched lest they choke on the food; if they play they must be guarded lest they injure themselves; if they sleep they must be looked after lest they uncover themselves and contract a cold.

The curse of the church is the overgrown babyhood of the saints. The time that should be given to sinners is taken up in coddling the believers. Every few weeks a bottle of spiritual comfort must be carried to them to keep them sweet. Children never go after things themselves, unless it is mischief. Between the work of smoothing out ruffled tempers and patching up petty quarrels, the church finds no time whatever for anything else.

2. Young manhood. "I have written unto you, **young men**, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Here is the stage of victory, the strength of youth, the period

when the mind is best adapted to the accumulation and use of Bible knowledge.

3. Maturity. "I have written unto you, **fathers**, because ye have known Him that is from the beginning." Here is richness of knowledge coupled with ripeness of experience. But how few comparatively reach this stage. Youth for zeal and enthusiasm, and old age for wisdom and sound judgment. As an illustration, compare the advice given by the old men to Rehoboam with that given by the youth (*IKings 12:6-11*).

Christianity is a **warfare**. It is not made up of one battle, but many. The followers of Christ go forth "conquering, and to conquer."

Christianity is a **building**. It is erected little by little. And what a sad, humiliating sight is a half completed building. All that behold it begin to mock the builder, saying, "This man began to build and was not able to finish it." A boy watched a large building as the workmen carried up the brick and mortar. "My son," said his father, "you seem taken with the brick-layers. Do you think of learning the trade?" "No, sir. I was thinking what a little thing a brick is and what great houses are built by laying one brick upon another." "Very true, my son. Never forget it. So it is in all great works. All your learning is one lesson added to another. If a man could walk all around the world, it would be by putting one foot before another. Your whole life will be made up of one moment upon another. Drops added to drops make the ocean. Learn from this not to despise little things. Be not discouraged by great labors; they become easy, if divided into parts. You could not jump over a mountain, but step by step takes you to the other side. Do not fear, therefore, to attempt great things. Always remember that the large building went up only one brick upon another."

Christianity is a **school**. Jesus is the Great Teacher come from God and His disciples are His learners. And mark you, the elementary truths of the Christian religion are not the only things He has to teach us. There is an "understanding," but there is also the "**full assurance of understanding**." There are the "things of God," but there are also the "**deep things of God**." There is "**grace**," but there are also "**riches of grace**." There is His "kindness,"

but there is also His "loving kindness." There is His "mercy," but there is also His "tender mercy." There is His "love," but there is also His "abounding love."

The great events of Christ's life are illustrative of different stages of Christian experience. His **birth**. Birth is essential to life and life is essential to growth. Dead things do not grow. We must be born again. We must begin the Christian life as new born babes. **Temptation**. He was the "tried Stone." God never commits the responsibilities of great undertakings to men before being tried. God tried Abraham and he stood the test. He tried Gideon's 32,000 men and all but 300 failed. Oh the scores and scores of men and women who have "flunked" when the crisis came in their life. They ought to be in God's service today, but they are not. They are among the Lord's castaways, a rejected vessel lying among the debris of God's waste matter. **Gethsemane**. The place of a surrendered will. The **Cross**. The place of crucifixion, where both the good and bad are put to the tree as nothing more than "loss" and "dung" (*Phil. 3:3-11*). Identification with Christ in His death is the only place of usefulness. In an art institute in Chicago lies an old violin on which is this inscription: "While I was alive and in the forest I was silent, but now that I am cut down and dead I make sweet music." We obtain this place by reckoning. Two ministers, Drs. Nathaniel Emmons and Samuel Hopkins arranged that the survivor should preach the other's funeral. Soon after the arrangement was made each one of them prepared a funeral sermon in the event of the other's decease. Years went by but neither one of them died. When they had reached old age they reminded one another of the arrangement they had made in their early manhood and resolved that they would meet some day and read over their respective tributes. It was an interesting occasion for each to sit and listen to the other read the glowing eulogy of his life's work. As the one began to read some of the beautiful tributes of the other's work, the other broke in and said: "Come, come; you are putting it too strong." "Ah," cried the reader, "be still, you have no right to interrupt." "No right!" cried his brother, "of course I have the right." "Well, but do you not remember that you are **dead**?" said the reader of the ser-



mon. This is something of what it means to be dead with Christ; dead not only to censure and criticisms, but also to praise. And our greatest blessings come only after we have taken our place in death with Him. Noah's blessing came after Jehovah had put the old creation under the sentence and judgment of **death**. Abraham's blessing came after the old man Terah, his father, had **died**. And it was in the year that king Uzziah **died** that Isaiah saw the Lord on the throne. So long as there is another king alive and ruling us there is little hope of us seeing the King of Glory. Jacob was blessed after the Lord had touched his thigh and reduced him to weakness.

"My hands were strong in fancied strength,  
 But not in power divine,  
 And bold to take up tasks at length,  
 That were not His but mine.  
 The Master came and Touched my hands,  
 (And might was in His own!)  
 But mine since then have powerless been,  
**SAVE HIS ARE LAID THEREON.**  
 'And it is only thus,' said He,  
 'That I can work my works through thee.'"

**The Grave.** The old man put out of sight. It would be a ghastly sight to pass through a cemetery and see the limbs of the dead protruding. We must keep out of sight if men would see Jesus in us. Billy Dawson, a noted, though eccentric preacher, was once discoursing on the text, "Through this Man is preached unto you the forgiveness of sins." When he had given out the text, he dropped down behind the pulpit, so that nothing could be seen of him, only there was a voice heard saying, "Not this man in the pulpit; he is out of sight; but the Man in the Book." **Resurrection.** The life of the supernatural, when God and faith take the place of reason and sight. Jesus could appear back of closed doors when in His resurrection body. So can the believer who has been raised up together with Him. He does it by prayer. Jesus could appear at several places many miles apart in the same moment. The power of a believer's life may be felt to the ends of the earth. Where did Jesus get His apparel after He rose from the dead, having left His grave clothes in the tomb? Where and how does the believer get some things? In a

supernatural way, of course. **Ascension.** Christ ascended against the law of gravitation. It is the "law of the Spirit of life," freeing us from the "law of sin and death," also the seeing of things from the heavenlies, or God's view point. **Pentecost.** A life in the Spirit.

"Have you on the Lord believed?

Still there's more to follow.

Of His grace have you received?

Still there's more to follow."

And remember, it is first the blade, then the ear, and then the full corn. The full ear is not possible where there has not first been the little blade. A child must first learn the alphabet before it can read. It must first know the figures before it can add or subtract. A master repeatedly annoyed his pious servant by giving him difficult questions to answer. One day he came to him with a New Testament in his hand and desired him to explain a certain verse of Scripture from the book of Romans. The servant asked his master if he had done all that he was told to do in Matthew, Mark, Luke and John. "No, I have not," said the master. "Then," said the servant, "you are getting on too fast, too fast. Do all that you are told to do until you get to Romans, and you will understand it well enough; for it is written, 'If any man will do His will, he shall know of the doctrine whether it be of God.'"

In a busy school-room the wee little ones were sewing picture cards. One tiny maiden was perplexed about the other side of the picture, and with a face all clouded came to the teacher, saying, "How shall I do that?" "I will show you when you come to it," was the ready answer. In a few moments again the question was asked, "But **how** shall I do **that**?" Again the answer, this time in a firm voice, "I will show you when you come to it, dear." A few more stitches were taken, when once more the little girl in a sweet, coaxing voice said, "But please tell me how to do that." This time the answer was very emphatic: "Irene, you go right on working where you are; when you come to the other side, I will show you." Like a flash of light came the thought to the teacher herself, who had for many days been dreading a trial seen in the distance, "You go right on working where you are, and

your heavenly Father will show you when you come to it how to be brave and how to act wisely." Obedience to present revelations is the best stepping-stone to new revelations. Doing the things which we have seen makes us eligible to visions of things in which He will yet appear unto us. Following the light that we have is the sure path to more light. "Then shall we know if we follow on to know the Lord."

## The Couplet of Estimates

"Away with this fellow from the earth, for it is not fit that he should live" (*Acts 22:22*).

"He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel" (*Acts 9:15*).

**W**E have here two estimates of the Apostle Paul: one given by the people and the other submitted by the Lord. And notwithstanding the fact that they were rendered at practically one and the same period of the Apostle's life, yet they are as different as day and night. In not a single respect is there even the faintest taint of resemblance. Man said that Paul was "not fit that he should live." God said that he was a "chosen vessel," thus showing that he had every reason to live. Man counted Paul worthy of rejection; God counted him worthy of selection.

Now man's estimate may or may not be correct. It is anything but reliable. It may sing "huzanna" one day and cry "crucify" the following day. It may condemn when it should praise, or it may flatter when it should censure. What man thinks of another is his REPUTATION. But God's estimate is always correct. It is based solely on facts. It is invariably according to the person's real moral worth. If the subject is worthy the estimate is high; if the subject is mean, the estimate is low. And what God thinks of a man is his CHARACTER.

Now what is **reputation**? It is defined by lexicographers as the estimation in which one is held. This is simple enough. But what is **character**? Here we are brought face to face with some things which are interestingly suggestive. In the first place, it signifies a graving tool for marking upon stone or metal. Next it was a mark thus made. Then a symbolic or alphabetic sign; and, again, some distinguishing feature of an object. Naturally, then, we would infer that character denotes that combination of moral qualities and traits which make a personality.

We therefore conclude that the formation of character is a very slow process, while a reputation may be won in a day. One single act of heroism or bravery will often

bring a worthless wretch, a moral leper, into immediate favor. Reputation is of mushroom growth. It springs up in a day, and perishes just as quickly as it grows. But a character is not built up quite so soon. It is like the work of the sculptor, as one has said, in fashioning a human countenance. It is not moulded at once. It is not completed by a single blow. It is wrought by tedious and patient blows. A thousand strokes are required to rough-cast it. Ten thousand more are necessary to polish and finish it. And oh the endless number of fine touches required to bring out all the features and the expression. It is the work of a life time. No well rounded character is acquired in a single day. It is true that conversion lays the foundation for such a structure, but a foundation is not sufficient; there must be daily additions to the foundation. A thousand acts of thought and will will be found necessary to complete the work. Having become a "partaker of the divine nature," by a belief of the "exceeding great and precious promises," he must then add to his "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." So by habits of love and truth the new born soul is silently moulded until it bears again the very image of the God Who created it. Thus "we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." And contrariwise, by the silent unconscious power of habits of falsehood and passion he is almost transformed into the image of a demon.

Someone has contrasted reputation and character thus:

Reputation is what men say you are; character is what God knows you are.

Reputation is seeming; character is being.

Reputation is your photograph; character is your face.

Reputation is manufactured; character is grown.

Reputation is what comes over you from without; character is what rises up from within.

Reputation is what you have when you come to town; character is what you have when you go away.



Reputation makes you rich or poor; character makes you miserable or happy.

Reputation is what you need to get a job; character is what you need to keep one.

Reputation is what is chiseled on your tombstone; character is what the angels say about you before the throne of God.

Another has said that character is what a man is in the dark.

Character possesses a peculiar power. My reader may have in mind some person with limited abilities, yet whose words carry with them a tremendous weight, while the words of some persons of extraordinary attainments have no more weight than a feather. Mr. Moody was a constant source of wonder to those who went to hear him. They could not understand how such apparently simple means could produce such marvelous results. The reason is simple enough. There was character back of what he said. Benjamin Franklin attributed his success as a public man, not to his talents, or his power of speaking,—for these were but moderate,—but to his known integrity of character. "Hence it was," he says, "that I had so much weight with my fellow-citizens. I was but a bad speaker, never eloquent, subject to much hesitation in the choice of words, hardly correct in my language; and yet I generally carried my point." Dr. Cleland B. McAfee was approached one day by a man who desired to speak to him about a minister for the unsupplied pulpit of his church. One name was mentioned, which the gentleman dropped at once. "But why?" asked Dr. McAfee. "The man preaches well, is an unusually able writer, a scholar, a leader in many movements." "That is all true," he replied, "but I cannot get away from the feeling of his insincerity, a sense of the hollowness of what he says."

"My strength is the strength of ten,  
Because my heart is pure."

Try as we may, we will never rise above the level of our character. A little boy stood on the scales, and, being very anxious to outweigh his playmate, he puffed out his cheeks and swelled up like a little frog. But the playmate was the wiser boy. "O no," he cried in scorn, "that doesn't

do any good; you can **only weigh what you are.**" How true that is of some of us larger children. How we try to impress ourselves upon our neighbors and friends and sometimes even upon God Almighty by our feigned virtues, but it does no good. What if we persuade our neighbors to say we are fine fellows; if it is not deeply true, it avails nothing. We can only weigh what we are. A boy with painted face and blanket thrown over his shoulders, whooped, "Now I am an Indian and I will scalp you." But he scalped no one, for paint and blanket do not make an Indian. It takes the Indian nature and the Indian life. So it takes sterling inward qualities to make a good character.

And how simple the thing sometimes that reveals one's true character. A nobleman once gave a great supper. While the guests were at the table two maskers came into the hall, who were no larger than children of five or six years of age. One personated a lord and the other a lady. Their dress was as splendid as it could be, and they danced very skilfully to the great delight of the guests. And then an old officer took an apple and threw it between the dancing couple. Suddenly the lord and lady rushed frantically after the apple. In the struggle they tore off each other's masks, and, behold! instead of children, they proved to be a couple of monkeys. All the company at the table laughed heartily; but the old officer said very gravely: "Monkeys and fools may dress themselves splendidly, but the day soon comes when it is known who they are."

"They that are after the flesh do mind the things of the flesh and they that are after the Spirit do mind the things of the Spirit." Gideon's men betrayed their character by kneeling to drink. They showed by their act that they had been in the habit of bowing the knee to Baal. The reception given to the seed sown by the sower in the parable declared the nature of the soil. A superficial hearing of the Word of God always declares the badness of the human heart.

Reputation is nothing; character is everything. "If I had a son," once said a distinguished theological professor, "I would tell him many times a day to make himself as big on the **inside** as possible." Men are too much occupied with appearances, with important positions,

good salaries, and men's applause, and entirely too little thought is given to soul power. Enrich the inner life and the outer will care for itself.

A good intention was about to step out into the world and become a good deed, when it happened to see that there was no one around to take notice of it. "Oh, dear!" it sighed; "I will wait until some other time. What is the use to go to so much trouble when there is no one to see me?" That is **reputation**. Then a soft wind sighed very sadly, for there was great need for that deed to be done just then and there. Then the good intention that was discouraged about becoming a good deed, looked around to see what had made the noise. As it glanced upward, it seemed to see an eye looking down upon it from Heaven, and that reminded it that, whether anyone else saw or not, God always sees, and it sprang forward and hastened to become a good deed as quickly as possible. "If God sees me, that is enough," it said. This is **character**.

Men spend a large portion of their time in looking after their reputation, as though such a pursuit were their divinely appointed calling. But where in the Word is it said that one is to attend to his reputation? Simply nowhere. It does not make very much difference whether a man has a reputation or not so long as he is right with God. The people once said to a certain man who had fellowshiped with a band of modest unassuming believers, "If you go with that crowd you will lose your reputation." The man replied, "I have none to lose. I lost all the reputation I had when I got salvation, and I pity the fellow who found it. It would put him in jail before night."

The reputation of Jesus was extremely bad. He was called a gluttonous man and a winebibber. He was **charged** with casting out devils in the name of Beelzebub the prince of devils. His standing was so poor among men that there could not be found witnesses sufficient to save Him from the cross. Man's verdict was that He was worthy of death. But God raised Him from the dead. Man placed Him on the cross between two thieves; God placed Him at His own right hand. Man set Him at naught; God set Him on His throne in the heavens. Man crowned Him with thorns; God crowned Him with "glory and honor."

How little after all did reputation amount to Jesus. And has my reader ever noticed that it was when Jesus "made Himself of **no reputation**" that the Father "highly exalted Him and gave Him a name that is above every name?" In fact, His exaltation was the reward for the contempt He poured upon His reputation.

## The Couplet of Performance

"Bear My name before the Gentiles, and kings, and the children of Israel" (*Acts 9:15*).

"For My name's sake" (*Acts 9:16*).

HERE are two things that may be said to enter into every deed or performance, namely, **action** and **motive**. Paul was to bear the Lord's "name before the Gentiles, and kings, and the children of Israel." This is **action**. He was to do it for His "name's sake." This is **motive**.

As for Paul, his **motives** were generally good, even before his conversion, in his persecution of the early disciples of Jesus. Concerning that dark period of his life he did not hesitate to declare himself to have lived "in all good conscience before God." In his blindness he thought he was doing God service in the putting of Christians to death. Conscientiously his motives were right, believing, as he did, that it was his duty so to do, that he "ought to do many things contrary to the name of Jesus;" yet his actions were morally and shockingly wicked. Paul had not learned the true motive of service until the day that the Lord met him on the Damascus road. And what a surprise it must have been when he learned that whatever he would be called to do or suffer that it was all to be for His "**name's sake**." Precious service! Blessed motive! Who could not do exploits under the impetus of such an inspiration? And Paul became so entranced by this new way of doing things that ever afterwards he recommended it to others in the performance of every task, saying, "Whatsoever ye do in word or deed, do **all** in the NAME of the **Lord Jesus**" (*Col. 3:17*).

As to the Apostle's **actions**, we have already incidentally hinted at these. Before his conversion they were generally bad, especially as they related to the early church in the hailing of Christian men and women and having them put to death. But after his conversion his actions, with but few exceptions, were noble and praiseworthy. We say, with but "few exceptions," lest our reader call to our



remembrance the hot contention Paul had with Barnabas his fellow laborer in the Lord in respect to John Mark (*Acts 15:36-39*); also the sad story of seeming self-will as recorded in the 20th chapter of Acts, including also parts of the preceding and following chapters. Paul was unduly zealous for his own countrymen, the Jews, and all this was commendable enough, but the pressure of this natural kinship seemed too much for him and in an unguarded moment he yielded and soon we see the great Apostle set before us in a painful and pathetic light. It is a pitiful and humiliating sight to see him with "shaved head about to make an offering in a temple which the Lord had disowned and appointed to destruction." And the multiplicity of troubles that fell to his lot after that are attributed by many to be directly or indirectly due to this blunder. So even the life of the Apostle to the Gentiles was a medley of motive and action, both good and bad. But that we might understand more fully the relation of motive and action, we shall set them forth under four different aspects.

1. **Think of a case where both motive and action are alike wrong or bad.** This is a bad combination, the worst we can think of. It does not have even a single redeeming feature. We would not conceive of finding this type of an individual among the professed people of God. The wickedness of such a character would lead us to look among the criminal classes for him. We think at once of the murderer, the worst of men, the man who kills his fellow man, and who kills with intent, for murder under the law includes both the intent as well as the overt act. But do not be too certain that this faulty character is not to be found among the saints of God. We do not mean the murderer, but the individual whose motives and actions are alike bad.

What of the man who prays? Now prayer is a noble and indispensable employment of the Christian. Prayer, then, in itself is right. Yet even the motive and action of this blessedly beneficial Christian exercise may be wrong. What is the motive? To be seen of men? Verily not. If that is the only purpose in prayer, man better not pray. And what is the action? To stand on the corner of the streets or in the foremost part of the synagogue? By no

means. God has given full and explicit instructions concerning this means of grace. Says He, "When thou prayest, enter into thy closet (action), and when thou hast shut the door, pray to thy Father which is in secret" (motive) (*Matt. 6:6*).

What of the man who gives? Is it that he might be seen and have glory of men? Is that to be the object or motive? We think not. Our thought has always been the glory of God and the salvation of souls. But how shall the act of giving be performed? Shall the giver stand in the synagogue or on the corner of the streets and sound a trumpet when he gives? We have not so learned Christ. We should not allow our left hand to know what our right hand doeth.

But what of the gift of the Holy Spirit? This is the church's birthright. Without this gift no assembly of believers can accomplish their divinely appointed mission. But what motive should prompt us in desiring Him? The child of God should desire Him for comfort, for guidance, for service, for worship and for power in testimony and prayer. But such has not always been the case. We recall the instance of Simon in particular (*Acts 8*). Now Simon was a sorcerer and through bewitchment he led the people to believe that he was "the great power of God." But he professes faith in Christ. Then he desires the gift of the Holy Ghost. And what for? That the Holy Ghost might show him the things of Christ? No, no. That he might have power for service? Oh, no. That he might have power for testimony? By no means. He desired that gift that on whomsoever he might lay his hands that they would receive the Holy Ghost. He simply desired under a new form to retain his reputation as the "great power of God." His motive you see was a mercenary one. He longed by the help of the Spirit to take advantage of a credulous public as he had done in the practice of sorcery. And what was Simon's actions? He sought the gift of the Holy Ghost by offering the Apostles money. What folly to think that the **"gift of God may be purchased with money."** What one has to pay for is no gift. It is obtainable only by surrender, a full and absolute yielding to Him.

And what of the additions that we seek for the body of

Christ? What is our object in securing them? Do we desire to increase the revenue of the church thereby? Do we labor to outstrip a fellow pastor by rolling up a big membership? Do we aim to send to the annual conference a better report than our brother minister? Is our thought so base as that? Is our motive in winning men to Christ so sinful? Will we barter with men's souls that we might win a reputation for ourselves and thus feed our selfish pride? But what are our actions or methods? Are our additions to the body of Christ made by a mere signing of a card or the shake of the hand? Do we seek to win men to the Lord by the shameful introduction of a hundred and one different questionable things, things unthinkable to the mind of the Spirit-filled child of God? Do we venture to bring the world into the church with the hope of winning the worldly? The Lord pity the church and save her from these wrongs.

**2. Think of a case where the action is right and the motive wrong.** It is a common thing these days to find instances of this kind. Men go into a town as strangers and open up business. One of the first things we hear about them is that they have "joined a church," to use the popular term in describing one's identification with an assembly of believers. And it seldom stops with church joining. As a rule they "join" almost everything in the town, whether good or bad, providing it is at all joinable. We have in our mind an instance of this kind that came under our personal notice. It was a young dentist. He entered a certain town and opened up a practice, but it was not long after he had "put out his shingle" that the report became current that "Dr. ——— had joined the ——— Church." And, by the way, this church chanced to be the strongest and most influential in the town. And the reason that he joined a church, and that church in particular, was because of its numerical strength and social standing. As the man himself frankly put it, his object was to increase his patronage. The act of identifying one's self with the people of God is good, but to do so from a mercenary consideration is not so good.

For parents to send their children to Sunday school is good, but the deed loses its virtues if it is only for the purpose of getting rid of the "youngsters" for that length

of time that the parents might enjoy a Sunday afternoon nap.

Christian giving is commendable, providing the motive that prompts it is pure. The true motive of Scriptural giving is strikingly illustrated in the following incident related by Orisen S. Marsden: In a mission congregation in Jamaica, a collection was to be taken for missionary purposes. One of the brethren was appointed to preside, and resolutions were adopted as follows:

**"Resolved** (1), That we will all give.

**"Resolved** (2), That we will give as the Lord has prospered us.

**"Resolved** (3), That we will give cheerfully."

Then the contribution began, each person, according to custom, walking up to deposit his gift, under the eyes of the presiding officer. One of the most well-to-do members hung back until he was painfully noticeable; and when he at length deposited his gift, the brother at the table remarked: "Dat is 'cordin' to de fust resolushun, but not 'cordin' to de secon'."

The member retired angrily to his seat, taking back his money, but conscience or pride kept working until he came back and doubled his contribution, with a crabbit "Take dat, den."

The brother at the table again spoke: "Dat may be 'cordin' to de fust an' secon' resolushuns, but it isn't 'cordin' to de third."

The giver, after a little, accepted the rebuke and came up a third time with a still larger gift and a good-natured face. Then the faithful president expressed his gratification: "Dat's 'cordin' to all de resolushuns."

Giving for the support of the cause of Christ is a praiseworthy thing, if the act is performed "cheerfully," but if the giver has an "axe to grind" in what he does the deed at once loses its merit. It is said that prior to an election that candidates for political offices are much more disposed to support religious and charitable causes than after the election. Men have attempted again and again to persuade the writer to identify himself with some of the so-called present day charitable fraternities. We have no contention with the men of the world in respect to these things. It is the best they have. When they once

get a full revelation of what Jesus is to a believer they will do just like the little child did that had a razor in its hand and was offered an orange—they will drop them. As for ourself we would have been mixed up in these things long ago had it not been for the score or more reasons that the Word of God furnishes for our staying out of them, one of which is the true motive for Christian service. He saith not that my deeds of charity shall be performed in the **name** of a **fraternal organization**; nor does He say that we are to help a man because he **belongs to our order**. Far from it. Listen to the Word of the Lord on this subject. "Whosoever shall give you a cup of water to drink in My **name**, because ye **BELONG to Christ**, verily I say unto you, he shall not lose his reward" (*Mark 9:41*). We are after a reward, although we do not want rewards to serve as a motive for service. His name is our motive; His rewards are our incentive. And His name as our motive is not to be applied to some things only but to everything. We are to "do **ALL** things in the **name** of the **Lord Jesus**." This alone, if nothing else, would furnish a barrier in forever keeping us aloof from these worldly organizations.

The devil is exceedingly crafty. If he finds that he can not prevent people from doing what may be nominally known as Christian service, he will then cease his efforts in that direction, but will seek to hinder them from doing it in the **name of Jesus**. This may account for the smooth sailing of the many organizations whose object and purpose are not lacking in their laudatory elements. The devil does not even seriously object to the resurrection, but just so soon as men preach "**through Jesus** the resurrection from the dead" (*Acts 4:2*), then, at once, there is grief among his accomplices. You may do almost anything so long as you do it in some other name than that of Jesus.

We cannot understand, except as we admit of the subtlety of Satan, why professedly Christian organizations persist in discarding the name of Jesus as the motive for Christian service. Is there no longer any power in that name? Has it lost its charm for poor redeemed sinners? We have in mind now as an example the "Lincoln-Lee Legion," a temperance pledge-signing movement. If it is



merely an ethical or national movement we have not a word to say against it; but if we are to understand it as a Gospel or Christian project, then it is a different thing. Gospel temperance is a fruit of the Spirit (*Gal. 5:22, 23*), and follows faith (*II Peter 1:5, 6*). And all Gospel or Christian work is expected to be done in the name of Jesus. You might just as well have a Roosevelt-Taft "joy" Legion, or a Wilson-Bryan "meekness" Legion, as to form a Lincoln-Lee Legion for the propagation of Gospel temperance. "Joy" and "meekness," like that of Gospel temperance, are two of the ingredients of the fruit of the Spirit, hence if it is proper to cultivate the one in the name of a human leader there is no reason whatsoever why we should not cultivate all of them under the inspiration of the same kind of leaders.

Do not misunderstand us; we have no contention with these public men. They were great in the places that they filled in public life, and we would not rob their names of a single ray of lustre, especially that of the "immortal Lincoln," but it is the improper use of these names to which we object, namely, their substitution for that of the name of Jesus as a motive for the development of Christian graces. If Christian people want to abstain from strong drink, and they should, why then not do it in the name of Jesus, that greatest of all emancipators? Surely the inspiration and power of the name of a Divine resurrected person would be greater, infinitely greater, than that of a dead human being. The power that works in the believer is the same power that "He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." If this power was able to lift Christ so far above all these mighty forces, will it not be able to lift us too? Surely. Then why not trust it for victory over a bad habit, instead of resorting to the feeble inspiration of some human name?

There is a story told of an angel, fair, but invisible to the eye, who came to earth and walked the streets of the city, there to behold the actions of those who chanced to be passing. A little boy sat unnoticed on a low step, a pack-

age of unsold papers beside him, and a small crutch lying across his knee. Evidently the child had been weeping bitterly, for there were still traces of tears upon his pale face. It seems strange to the pitying angel that no one should notice the boy, his whole attitude being so full of despair; but the busy throng rushed unheedingly by, and the child still sat with fresh tears coursing down his cheeks. By and by a fair young girl turned the corner, her cheeks crimson with health, her eyes aglow with light and love. The smile, characteristic to the face, died upon her lips; her eyes were resting upon the form of the boy, and she drew close beside him. "Take this," she said softly, and left a shining silver quarter in his hand. That was all; the girl passed on in the crowd, and was quickly lost to sight. Then an old gentleman, who had witnessed the act, stepped to the boy's side, laid a pitying hand on his shoulder, spoke a few hopeful words, and left a shining silver piece to keep company with the gift the girl had bestowed. Then a young man with an air of elegance and refinement, smilingly bestowed a gift of money. And a woman of fashion and beauty followed the others and said: "Poor child, why don't you go home? It distresses one to see you." Now, the angel had noted all these acts and was aglow with joy. "It is well," he said, as he winged his flight heavenward. He was greeted on the threshold by the recording angel, "I know all you would tell me and it is recorded." Then the book was shown, and lo! only the names of two appeared, that of the fair young girl and the kindly old gentleman. "But where are the others," said the angel; "a young man and a handsome woman also bestowed gifts?" "That is true," answered the recording angel, "but they were not bestowed in the **name of Christ**. The young man gave because it pleased himself to do it, and the fashionable woman to be in keeping with the others. Man looks upon the outward deed, but the Lord looks upon the motive of the heart and rewards accordingly."

3. **Think of a case where the motive is right and the action wrong.** My reader may wonder if such a case is possible. Indeed so. Paul speaks of some who had a "zeal of God, but not according to knowledge." Their motive or zeal was all right—it was "of God," but it was

so badly expressed. They lacked knowledge in putting their zeal into practice, and because of this they did not submit to the righteousness of God, but went about to establish their own righteousness. Paul himself is a good illustration of this combination of motive and action. His purpose in persecuting the early Christians was good, he thought he was doing God service; but his act was detestably bad. A good motive in itself alone can never make a bad act noble. It can rob an act of some of its meanness, but it cannot clothe it with any degree of goodness. It can take away from it some of its censure, but it cannot vest it with approval. It can remove from it some of its shame, but it cannot endow it with the element of praise.

A man comes to you for 10 cents for food. He says he is in need and hungry. His appearance appeals to your sympathies. You give him the money and he goes straight to the bar room and spends your 10 cents for drink. Your motive was good, but the wisdom of your deed might be considered questionable. To have given him a little food might have served the purpose much better.

After a fall of snow the residents of a town go out with their snow shovels and remove the snow from the pavement. The city ordinance requires it, and no one would question the motive of the men who enacted the ordinance. But shortly after the snow is removed from the pavement there comes a light drizzling rain, followed by a freeze-up. The pavements become one solid coat of ice, endangering the limbs and life of the pedestrians. A good motive, to be sure, but now the wisdom of the act may be well questioned.

A man by the name of James Peterson, after an automobile trip, took his machine to the garage at Greenwich, Connecticut, to be cleaned. The car had scarcely entered the building when a lamp which was broken set fire to the car. In pushing the machine into the street, Peterson's clothes became ignited. His companions made a loud call for water. A man passing by on the street just then saw a bucket of clear fluid in the doorway of the garage, and, seizing it, dashed the entire contents on Peterson. The bucket was full of gasoline and not water, and the fluid poured on Peterson made a torch of him, and despite the

attempts to smother the flames with blankets and coats, Peterson was burned to death. The man was benevolent, sincere and honest in his attempt to save Peterson's life, but his good wishes and sympathy for the man were badly expressed. We do not question the motives of the leaders of the present day reform movements. But we do often question and object to the methods employed. Many well-disposed and sincere people in an attempt to quiet the tempers of men, cool down the passions and quench the flames of moral evil, because of some misapprehension in respect to the proper remedy, use the wrong kind of fluid, adding to the fires instead of destroying them. For instance, the law only stirs up and inflames the hostility of our corrupt natures (*Rom. 7:8, 9*), leaving the Gospel to calm the evil propensities of the human heart. Almost daily there arises some man advertising a "cure-all" for the ills of humanity, yet in spite of their multiplicity of remedies wicked men continue to "wax worse and worse." Why not give God's remedy a fair and honest trial?

4. **Think of a case where the motive and action are alike good.** This is the ideal—**serving, yes, serving, but doing it for His name's sake.** We can close this couplet no better possibly than by inserting here the dream of the measuring rod? It is a striking example of the combination of motive and action and the relation of the one to the other. Says the author of this pungent story:

I dreamed that I was on my way to school, when suddenly I noticed a great crowd upon the green. People were hurrying to and fro; and when I asked what all this commotion was about, a girl said: "Why, don't you know? It's measuring day, and the Lord's angel has come to see how much our souls have grown since last measuring day."

"Measuring day?" said I. "Measuring souls? I never heard of such a thing." I began to ask questions; but the girl hurried on, and after a while I let myself be pressed along with the crowd to the green.

There in the center, on a kind of throne under the great elm, was the most glorious and beautiful being I ever saw. He had white wings, his clothes were a strange shining sort of white, and he had the kindest and yet most serious face I had ever beheld. By his side was a

tall, golden rod fastened upright in the ground, with curious marks at regular intervals. Over it, on a golden scroll, were the words: "The measure of the stature of a perfect man." The angel held in his hand a large book, in which he wrote the measurements as the people came upon the calling of their names in regular turns. The instant each one touched the golden measure a most wonderful thing happened. No one could escape the terrible accuracy of that strange rod. Each one shrank from or increased to his true dimensions—his spiritual dimensions, as I soon learned, for it was an index of the soul's growth which was shown in this mysterious way, so that even we could see with our eyes what otherwise the angel alone could have perceived.

The first few who were measured after I came I did not know; but soon the name, Elizabeth Darrow, was called. She is president of the Aid for the Destitute Society, you know, and she manages ever so many other societies too, and I thought: "Surely Mrs. Darrow's measure will be very high indeed." But as she stood by the rod, the instant she touched it she seemed to grow shorter and shorter, and the angel's face grew very serious as he said: "This would be a soul of high stature if only the zeal for outside work which can be seen of men had not checked the lowly, secret graces of humility and trust and patience under little trials. These too are needed for perfect soul growth."

The next was Lillian Edgar, who dressed so beautifully that I have often wished I had such clothes and so much money. The angel looked sadly at her measure, for it was very low, so low that Lillian turned as pale as death, and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glittering robes beside her. And the angel said in a solemn tone: "O child, why take thought for raiment? Let your adorning be not outward adorning or putting on of apparel; but let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price. Thus only can you grow like the Master."

Old Jerry, the cobbler, came next—poor, old, clumsy Jerry! But as he hobbled up the steps the angel's face fairly blazed with light, and he smiled on him and led him



to the rod. And, behold! Jerry's measure was higher than that of any of the others. The angel's voice rang out so loud and clear that we all heard it, saying: "He that humbleth himself shall be exalted. Whosoever shall humble himself as a little child, the same is great in the kingdom of heaven."

And then, O, my name came next! I trembled so that I could hardly reach the angel, but he put his arm around me and helped me to stand by the rod. As soon as I touched it I felt myself growing shorter and shorter; and though I stretched and stretched and strained every nerve to be as tall as possible, I could only reach Lillian's mark—Lillian's, the lowest of all. I grew crimson with shame and whispered to the angel: "O give me another chance before you mark me in the book so low as this! Tell me how to grow. I shall do it all so gladly; only do not put this mark down."

The angel shook his head sadly: "The record must go down as it is, my child. May it be higher when I next come! This rule will help thee: 'Whatsoever thou **DO-EST**, do it heartily **as to the Lord**, in singleness of heart as unto Christ.'"

## The Couplet of Attributes

"And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do" (*Acts 9:6*).

"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee" (*Acts 18:9, 10*).

**W**E have here set forth two very important attributes of the Lord—**omniscience** or the **wisdom** of the Lord; and **omnipotence** or the **power** of the Lord. The Lord sends Paul into the city of Damascus, and there furnishes him with all the instructions that he needs. This is Christ as the **wisdom** of God. Then, at a later date, He tells him that no man would be able to set on him to hurt him. This is Christ as the **power** of God. The Lord further assures the Apostle deliverance from the people and from the hands of the Gentiles unto whom He was about to send him. And the purpose of the Lord in sending Ananias to Paul had in it the elements of these two attributes. He was first sent to Paul that he might receive his **sight** (*Acts 9:17*). This is a symbol of **wisdom**. And in the second place, that he might be "filled with the **Holy Ghost**" (*Acts 9:17*). This is the enduement of **power**.

These two attributes, omniscience and omnipotence or wisdom and power, were to serve as a kind of working capital for the Apostle. They were his main assets or chief resources. The work he was sent to do would daily call them into exercise. For instance, he was sent to the Gentiles to "open their eyes and turn them from darkness to light." But how could he open the eyes of others if his own eyes were still closed? He was to turn them from the "power of satan unto God." And how could he do this if first of all Omnipotence had not communicated to him power through the infilling of the Holy Ghost?

The Lord's wisdom entered into the minutest details of the Apostle's conversion and life, as it does in the case of every believer. The Lord knew what Paul was doing. He knew where to go to arrest him. He knew where to send Paul for help. He knew where to find Ananias. He knew

the names of the streets in Damascus. He knew the name of Paul's host. He knew just everything. And why shouldn't He when "He telleth the number of the stars and calleth them all by their names." What wonderful examples of the omniscience of the Lord. The same also is true of His omnipotence.

The errors and the weakness of the church have grown out of her ignorance in respect to one or both of these two things. Says Jesus, "Ye do err, not knowing the **Scriptures**, nor the **power of God**." The Scriptures furnish the **wisdom**, for they are said to be able to make us "wise unto salvation." And the Holy Ghost supplies the **power**, for you will remember that the disciples were to receive power after that the Holy Ghost was come upon them (*Acts 1:8*). And man needs the help of both of these attributes. What if a man should have wisdom and not the power to put that wisdom into execution. His wisdom would avail him nothing. Or, on the other hand, if a man had power and no wisdom to direct that power, he would be in the same helpless plight. A railroad system can not be run with motive power alone. A board of directors is necessary also. And a board of directors would be a very impotent thing without motive power. A weak wise man is in about as bad a dilemma as a strong ignorant man. The first knows how, but has no power to do it; whereas the second has the strength to do, but does not know how.

Sometime since the writer picked up the "Model Constitution for a state, Local or County Federation of churches," and here is what we found in the "introduction" in reference to plans for church work: "The communities must be thrown upon their **own initiative**, their **own inventiveness**, and their own responsibility." Think of it! Left to our "**own initiative**." Have we no Scriptures? Look at it again. Left to our "**own inventiveness!**" Has the Lord not spoken? Is there no Holy Ghost? Has the Word of God no directions for the church? What a travesty on the wisdom of God. Did the Lord not give to His servant Moses a specific pattern and ask him to build according to that? Has He done any less for the church today? One would conclude that the men who frame such a constitution are in as dense darkness about spiritual things as those Ephesians who had

"not so much as heard whether there be any Holy Ghost" (*Acts 19:2*). Any work for which there are no directions in the Word of God may be legitimately questioned as to its coming under the jurisdiction of the church.

Just the other day the Holy Spirit seemed to call our attention in particular to the four sentences or clauses that appear in connection with each one of the seven records of the seven churches of Asia. Two of these clauses or sentences apply to the **wisdom** of God, and two to the **power** of God. Let us see. To each church He says, "I **know** thy works." This is an expression of His omniscience or wisdom. Then to each of the churches He says, "He that hath an ear, let him hear what the Spirit saith unto the churches." Here is an offer of the Spirit to communicate to the churches some of the treasures of knowledge of Omniscience.

Then note again. To each church of the seven He addresses in whole or in part these words: "These things saith He that **hath**." To the one church it is "He that hath the seven spirits of God, and the seven stars;" to another it is "He that hath the key of David" and "openeth and no man shutteth, and shutteth and no man openeth;" to another it is "He which hath the sharp sword with two edges;" to another "He that holdeth the seven stars in His right hand;" etc., etc., and every one an expression of **power**, or an offer of a display of **Omnipotence** in some form in behalf of the church so addressed. He speaks to the churches as one that "**hath**" something for them. Then you have that other verse—"To him that overcometh"—addressed to each church. This is the exercise or use of the power or things that "He hath" for His children. Do we lack **wisdom**? His answer to that lack is: "I **know**," and then asks us for a hearing ear that He might impart unto us the things that He knows. Do we lack **power**? Then listen. "These things saith He that **hath**." Are there spiritual foes that stand between us and victory? He "hath the sharp sword with two edges." Are there closed doors that shut us out of golden opportunities? He hath the key that "openeth and no man shutteth." He "hath" just what we need and with the enabling of the things that He "**hath**" we may be an overcomer.

Paul constantly felt the need of these two things for himself, hence when he prayed he asked for them for others. See how this crops out in his prayers for the Ephesians (*Eph. 1:16-21; 3:14-20*). On the one hand his petitions are well saturated with words like these: "wisdom," "revelation," "knowledge," "understanding," "enlightened," "comprehend," "know"—terms expressing **omniscience**. He does not want the Ephesians to be in darkness. On the other hand, you find such words and clauses as: "exceeding greatness of His power," "working of His mighty power," "fulness of God," "able to do," "the power that worketh in us," "all things under His feet," "might," and "dominion"—terms expressive of **omnipotence**. He does not want them to live a weak, defeated life. When Mr. Moody and Sankey started out in their work they took for their motto the seventeenth verse of the thirty-second chapter of Jeremiah—"Ah! Lord God \* \* there is nothing too hard for Thee." After awhile they thought they would change their motto and take something else, but they found that they couldn't get along until they came back to the old verse—"There is nothing too hard for Thee."

Would you know the truth concerning the government of the church? Then go to the Word for it. Would you desire instructions in reference to acceptable worship? Then go to the Word for them. Would you seek light in respect to Christian service? Then go to the Word for it. Would you know what and how to preach? Then go to the Word for your directions. Would you be taught how to pray aright? Then go to the Word for your knowledge. Would you know how to conduct church music? Then go to the Word for your counsel. Would you know the true mission of the church, which is Christian missions, and how to conduct them? Then go to the Word for your bearings. Dr. A. J. Gordon speaks to the point on this question. Says he:

"In the Gospels, which contain the story of Christ's earthly life, we have the record of the giving of the Great Commission: 'Go ye into all the world and preach the Gospel to every creature.' In the Acts, which contains the story of the life of the Spirit, we have the promise of the coming of the Executor of that Commission: 'But ye



shall receive power when the Holy Ghost is come upon you; and ye shall be My witnesses, both in Jerusalem, and in Judæa and Samaria, and unto the uttermost part of the earth' (*Acts 1:8, R. V.*). Nowhere is the hand of the Spirit more distinctly seen than in the origination and superintendence of missions. \* \* In the simple story of the primitive mission, as recorded in the thirteenth of Acts, we see how every step in the enterprise was originated and directed by the presiding Spirit. We observe this:

"(1) In the selection of missionaries: 'The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them' (*13:2*).

"(2) In their thrusting forth into the field: 'So they, being sent forth by the Holy Ghost, departed unto Seleucia' (*13:4*).

"(3) In empowering them to speak: 'Then Saul, who also is called Paul, filled with the Holy Ghost, said' (*13:9*).

"(4) In sustaining them in persecution: 'And the disciples were filled with joy and with the Holy Ghost' (*13:52*).

"(5) In setting the Divine seal upon their ministry among the Gentiles. 'And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us' (*15:8*).

"(6) In counselling in difficult questions of missionary policy: 'It seemed good to the Holy Ghost and to us' (*15:28*).

"(7) In restraining the missionaries from entering into fields not yet appointed by the Lord: They 'were forbidden of the Holy Ghost to preach the Gospel in Asia. \* \* They assayed to go into Bithynia but the Spirit suffered them not' (*16:6, 7*).

"Very striking is this record of the ever-present, unfailing, and minute direction of the Holy Ghost in all the steps of this divine enterprise. 'But this was in apostolic days,' it will be said. Yes; but the promise of the Spirit is that 'He shall abide with you for the age.' Unless the age has ended He is still here, and still in office, and still entrusted with the responsibility of carrying out that work which is dearest to the heart of our glorified Lord. Who

can say that there is not need in these days of a return to primitive methods and of a resumption of the Church's primitive endowments? The Holy Spirit is not straitened in Himself, but only in us. If the Church had faith to lean less on **human wisdom**, to trust less in prudential methods, to administer less by mechanical rules, and to recognize once more the great fact that, having committed to her a supernatural work, she has appointed for her a **supernatural power**, who can doubt that the grinding and groaning of our cumbrous missionary machinery would be vastly lessened, and the demonstration of the Spirit be far more apparent?"

Yet in the face of God's definitely outlined program of the church for this age, isn't it strange that men, like a vessel at sea without compass or rudder, continue to speak of the church being thrown upon her "**own initiative**," and her "**own inventiveness**?" It is the sad story of the apostasy of Israel lived over again in our modern church life, "Full well ye **reject the commandment of God**, that ye may keep your **own tradition**" (*Mark 7:9*).

We recall when a boy of a religious body coming into our home town and establishing a mission. One of the first things the minister did was to secure the consent of one of the most prominent citizens of the town, and without any respect to his spiritual state (for he was an unbeliever) gave him an important place on one of the official boards of that church. We did not know as much about such things as we do now. A baptism of the Spirit of God would have given that little band of professed believers far more prestige in that town than the presence of the name of an unregenerate man on its official board. We recall another instance when the governor of the commonwealth was announced to address a certain religious gathering. He drew the crowd, but when that is said about all is said. Applause after applause greeted every few sentences. But what did he say? Just about what any other unregenerate person of his calibre might say, for, as we recall, he was an unsaved man. He said nothing that touched the heart or quickened the conscience. A Spirit-filled assembly of believers needs not to be supplemented by unregenerated state officials in order for it to measure up to the Divine standard of efficiency. "Our sufficiency

is of God." State titles do not increase a man's capacity for receiving spiritual truth. Was it not Mr. Spurgeon who said, "I do not want one fit to be a missionary to drivel down into a king." In spiritual matters we would rather take the testimony of some old black Nanny living in some back alley, if she knew the Lord, than the words of the wisest living man if he were not a new creature in Christ Jesus. Dr. Alexander of Princeton, considered by many to be one of the ablest of theologians, when he was writing his commentary on Isaiah, when he came to a specially difficult passage, he would turn away from his scholarly books, his dictionaries, his lexicons and grammars and would take his Bible and go into the room where his aged mother sat and would say to her, "Mother, what do you think this means?" His aged mother would talk over the passage with her son, and it is said that always what his mother said would go down into the commentary. If there was more of the mind of the Spirit there would be less of the mind of the flesh needed. If there was more of the "upper room" there would be less need of the **supper** room. If the Holy Spirit had His way with the church we would have no need of any "clap-trap" methods to keep the work moving. The tom-foolery now tolerated would find no sanction whatever. There would be no occasion for an advertisement like the following which appeared in one of the California newspapers sometime since:

### **KRAMER'S SUNDAY DOPE.**

**Gets the Best in All the Land.**

**Positively San Jose Was Never Offered a Greater Sunday**

**BILL OF FARE.**

**11 A. M.**

**"THAT FELLOW FEELING"**

**Beautiful Ordinance of Baptism by Immersion**

**7:30 P. M.**

**HALT! LOOK!! TIGER!!! RODEO!!! NOT IN IT. IS KRAMER  
CRAZY! JSHGABIBBLE!**

**We offer you at the livest institution in San Jose, the First  
Baptist Church, this most dashing, thrilling, yet  
spiritual service this evening.**

**First—**

**“KRAMER’S REASON FOR SUPPORTING RODEO”**

**Second Sermon—**

**“ARE THE HOBGOBLINS AFTER YOU?”**

**All Spooks and Spookites Especially Invited.**

**Third—**

**THE GREAT, GRAND, UNEXCELLED HARMONIC ORCHESTRA.**

**Fourth—Extras Thrown In. Largest chorus choir in the city sings.  
Whistling chorus. Minister wears an ice cream suit. A great time.  
The church service full of stunts.**

Dr. Pugsley, evangelist, in one of his recent messages, gives an instance of one of these disgraceful, God-dishonoring, Christ-insulting and Holy Spirit-grieving church functions. This is the notice: “Kindly note, there will be a prayer meeting next Wednesday evening at 7:30 to last an hour, after which there will be a social dance in the church parlors. The Whist Club will meet at Bro. White’s. Wine, spirits and cigars will be furnished. Only whist, euchre and seven up will be permitted, for we must draw the line somewhere. On Saturday afternoon the Dramatic Society of the Sunday School will rehearse previous to giving a public exhibition. The play will be, ‘The School for Scandal,’ revised by the Superintendent. We purpose to omit our Thursday lecture, as the opera company from New York will give a grand performance, and the members of our choir are engaged for the chorus for the theatre on that evening. Our usual monthly lottery for the Sabbath School library will be drawn at 8 o’clock on Tuesday evening. All are invited to attend.”\*

A story is told of a German who claimed that he was cheated in the purchase of a windmill. Said Big George, for that is what they called him, “Dey jeeted me on der

\*For other similar instances see our tract, “New Chapters to the Book of the Acts.”

vindmill." "What's the matter now, George?" inquired a companion. "Oh, no-ding," smiled George. "But you were saying when I came in that some one cheated you on a windmill." "Vell, dey did. I go up to my ranch by Sonoma County to see der new machine if it vork, and dree days I go up dere alreaty and it don't vork, and I vont bay for it; it ain't goot." But how do you know it isn't a good one?" "Vell, didn't I sday dere two hours dree days in der hot sun and fan myself all der time and vatch it and it nefer moved." "Maybe there was no breeze, George." "Of course der vas no breeze. Vould I fan myself if dere vas a vind?" Let the windmill represent the church and the wind the Spirit. The church sat under the teachings of the Lord Jesus for three long years. They had learned something of Divine wisdom. But still things did not move. Judas betrayed Him, Peter denied Him and they all forsook Him. One would have thought that the church, like the German's windmill, "vas no goot." But wait. See them in the upper room. They wait one day, two days, three days, and there is no move. And well could they have fanned themselves under the feverish heat of a protracted delay. But they still wait. And on the tenth day "there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Things began to move then, and the church became a thing of life and power.

What marvels the church would accomplish if there was less human wisdom and more divine wisdom; less human energy and more divine energy. We add to our machinery, when it is not machinery that we need, but more power with which to run it. Our machinery is now so ponderous and unwieldy that we hardly know how to handle it. A minister once in one of his parishes established a wood yard for discharged convicts. He gave each one a saw and a wood-buck, and he found that it kept him busy paying his deficits. He then got a circular saw and put the men to turning that, but still he lost money. Then he put steam back of the saw and at once he increased his income. Then he said to himself, "I can just imagine going out into that wood yard and saying to that saw: 'You are the same old saw; you have the same teeth and metal, and yet you are doing different work. Will you



just explain to me where the change is?' 'Why,' said the saw, 'I have a different power back of me; once it was the power of men, but now it is the power of steam.'" Oh how we push, and pant, and sweat, trying to make the old saw go, but still there is no profit. We are always behind. We cannot meet our obligations. The demands exhaust our resources. The reason is clear: the power back of the work is only man power. Let God work in you and through you of His own good will and pleasure, instead of attempting to accomplish the things of the Spirit by the energy of the flesh, and note the happy results.

## The Couplet of Natures

"I am verily a man which am a Jew, **born** in Tarsus, a city of Cilicia" (*Acts 22:3*).

"He was seen of me also, as one **born** out of due time" (*I Cor. 15:8*).

THE careful student of the New Testament Scriptures can not help but perceive that the child of God has two distinct natures, the one sinful and the other holy. The sinful nature was received from his natural parents in his physical birth, and the holy nature he obtained when he was born of God. Paul speaks of possessing this couplet of natures. He was twice born. His first or natural birth took place in "Tarsus, a city of Cilicia." His second or spiritual birth occurred on the Damascus road some years later. A distinguished theologian visited the sainted Summerfield when lying ill and asked him, "How old are you?" And this was his reply: "I was born at Preston in England in 1798, and was born again in Dublin in Ireland in 1817." The visiting minister expressed surprise and curiosity at such a remark. Then Mr. Summerfield solemnly answered in these words of Jesus, "Art thou a master in Israel and knowest not these things?"

These two natures are differently described in the Scriptures. They are at times designated as the "**natural** man" and the "**spiritual** man;" and again they are spoken of as the "**old** man" and the "**new** man." Saul of Tarsus was the natural or old man, and Paul the Apostle was the spiritual or new man. The nature of the old man is exceeding sinful and hopelessly bad, while the nature of the new creature is sinless, for that which is "born of God doth not commit sin" (*I John 3:9*). The "old man is corrupt according to the deceitful lusts, but the new man, "which after God, is created in righteousness and true holiness." And some one has said that the man who has been born only once must die twice, for there is a second death for the sinner; but the person who has been born twice will need to die but once. And if he should be permitted to tarry until the Lord comes, he would not need to die even

the one time, for he would be "changed in a moment, in the twinkling of an eye," and, like Enoch and Elijah, go to heaven without dying.

## I THE NATURAL MAN.

The Bible has some very uncomplimentary things to say about the old nature, or that creature which is born of the flesh.

1. **He is totally depraved.** "Behold," says David, "I was shapen in iniquity, and in sin did my mother conceive me." Fallen Adam "began in his **own** likeness, after **his** image." What else could he do? Some years ago a remarkable picture was exhibited in London. As you looked at it from a distance you seemed to see a monk engaged in prayer, his hands clasped and his head bowed. However, as you came nearer, and examined the painting more closely, you saw in reality that he was squeezing a lemon into a punchbowl. What a picture this is of the human heart. Superficially examined it seems to be the seat of all that is good, and noble, and praiseworthy. It is often refined, educated and moral. But in reality, it is the seat of all corruption, until renewed by the Holy Ghost. Its corruption only waits the occasion to be drawn forth. A man had once a young leopard which had been domesticated. He treated it as a pet. One day it licked its master's hand while he slept, and it so happened that the hand having been recently hurt, the leopard's tongue drew blood from the wound. The first taste of blood transformed the gentle creature into a raging wild beast, and when its master attempted to withdraw his hand the leopard gave an ominous growl. The man understood the meaning of it. He let the hand remain, but calling his servant he bade him bring him his pistol, and taking it in the disengaged hand he shot the leopard dead on the spot. The taste of blood wrought no change in the leopard's nature; it only awakened the natural ferocity that had always been there.

How can we account for the fact that so many sick people when delirious pour out such an awfully shocking flow of filthy and vulgar language? And some of these very same people have been known to have been chaste and careful in their conversation. And why is it that men

will use the names of the Deity in vain? Why do they not substitute the names of trees and stones and such like things instead of profaning the names of the Godhead? There is but one answer to these questions. Back of it all is the corruption of a totally depraved heart.

Sometime ago we heard a minister, a college president, say that "Jesus always appealed to the good in man, and developed it." Now, we would like to know just how this minister, this college president, would harmonize such a "tommy rot" statement, as "Billy" Sunday would call it, with that which the Bible would say on some other subjects.

How would he harmonize it with the doctrine of total depravity? God says of man that the "**whole** head (not part of it) is sick, and the **whole** heart (not part of it) is faint. From the sole of the foot even unto the head there is no soundness in it" (*Is. 1:5, 6*). Now if there is any good in man it must be in those parts of his body that are below the soles of his feet, or above the crown of his head, for there is nothing good between these two extremities. And as much as we have learned about the anatomy of the human body we know of nothing beyond the two points just mentioned. Paul says: "I know that in me (that is, in my flesh) dwelleth no good thing" (*Rom. 7: 18*). Just how some of these modern teachers can find good in man when neither Paul nor God Almighty could find it, we are at a loss to know. It is interesting to note that Jesus spoke of making men "**whole**" (*John 5:6, 11*). Man is **wholly** depraved, hence it takes a **complete** work where the ruin has been **complete**.

How would he harmonize it with the doctrine of the new birth? If Jesus "appealed to the good in man and developed that" why didn't He appeal to the good in Nicodemus? Nicodemus, as far as we can learn, was as fine a specimen of human goodness as one could find, yet it was to him that Jesus said, "Ye must be born again." Why does the Word ask for a new creation if the old man can be fixed up? In God's sight there is nothing that will avail anything, but a new creature. The Lord is not going around putting new patches on old garments, nor is He pruning the old tree; no no, He is laying the axe to the root of the tree.

How would he harmonize it with the doctrine of baptism by immersion? We mention this because this minister was an immersionist, as well as for the benefit of all persons, who, like the writer, believe and practice immersion for baptism. Why bury a man so long as there is a "spark" of divine life in him? We will leave it to our brethren who practice sprinkling to say whether or not the doctrine of the development of the good in man is in harmony with such a practice, but surely it is not in accord with immersion. In immersion the old man is buried as hopelessly bad and as a dead thing, to rise again to walk in newness of life. "As long as there is life there is hope," we generally say, so if there is a spark of life left in man do not think of burying him. But the fact of the matter is, God does not count upon the old man for anything, but asks us to bury him out of sight, that we may serve Him in newness of spirit.

How would he harmonize it with the conflict between the flesh and the Spirit? What meaneth the Scripture when it saith, "The flesh lusteth against the Spirit, and the Spirit against the flesh?" Why should this everlasting antagonism go on between the Spirit and the flesh, if the flesh has good in it? Why should the Spirit fight something good and try to put it out of commission? Why not develop it? And if the flesh has good in it, why does it fight the Spirit? What meaneth the allegory of Abraham and his two sons, the one by a bond-maid, and the other by a free woman (*Gal. 4:22*), if there is still a little good in the old man? Why did he that was born after the flesh persecute him that was born after the Spirit (*Gal. 4:29*)? We would like to know. And why should we be asked to cast out the bondwoman and her son (*Gal. 4:20*), if there is any good in them? Why not keep them and develop the good that is in them?

And last, but not least, how would he harmonize it with the atonement? How can the atonement of Jesus be justified in the light of such a theory? Why did not God develop the divine spark in man and spare His Son? The Lord can find no justification anywhere in all His wide universe for the rivers of blood that have flowed from Jewish altars in expiation of sin, if man needed only developing and mending, and not a new creation. The plan



of redemption is inexplicable on any other ground than that man is utterly corrupt and absolutely void of the so-called spark of divine life or goodness. The shedding of the blood of the Son of God on the cross tells more eloquently than could tongue or pen, that man is hopeless beyond all possibility of redemption by any human means.

How say some among us that there is still good in man? What meaneth then the awful sight of Jesus upon the cross? Was it not by the hands of wicked **man** that He was crucified and slain? How could man with any good in himself become guilty of nailing the Son of God to the accursed tree? The cross speaks to us of many things, but on none of them is its declarations more emphatic than in its proclamation of the total depravity of man. Why should man seek to kill God if there still be a spark of the Divine life in him?

2. **He is bitterly hostile to the holy God.** "The carnal mind is **enmity** against God" (*Rom. 8:7*). Here is the heart, the very core of all hostility. Remember, the word is not **enemy**, but "ENMITY." An enemy may be reconciled, but "enmity" never can. "Enmity" must be "**slain**" (*Eph. 2:16*).

This enmity is manifested in a thousand forms. How is it that men are afraid of God? They do not want Him. Go into a social gathering anywhere among men of the world, and they may be very pleasant men of splendid temperament and habit, and venture to introduce into the conversation over the dinner table some word about spiritual things or the things of God, and note the result. You will be looked upon as a kind of a "wet blanket," and there will be one less invitation sent out for the next social function. The mind of the man of the world is at enmity with God. He does not want God. He will give almost any thing to hear nothing about Him. God is not in all his thoughts. The writer will never forget a little social gathering he attended after his acceptance of Christ. Music was part of the program. But the songs were all of the "rag time" sort, and, of course, these did not appeal very strongly to one into whose heart the Lord had recently put a "new song." We suggested some sacred air. And we shall never forget the consternation and disgust

with which our suggestion was met. Said one of the company very plainly and emphatically and in a manner never to be forgotten, "To h—— with your church music." It was the last gathering of the kind we ever attended. We had learned our lesson. We had a demonstration of the hostility of the natural man to spiritual things. Surely the world is no friend of grace to help us on to God. You may educate, you may baptize, you may confirm, you may even teach the natural man to take the name of God upon his lips in the outward form of prayer, but as to the God Who governs, and the God Who interferes, and the God Who claims the last vestige of the last moment of allegiance, man does not want to know anything about. He will do and give almost anything and everything to get out of His reach.

Bring together wind and water and you will have a storm; bring into contact fire and water and you will have commotion, but bring the holy principles of Christianity and a depraved, unregenerate heart together and you will have a tempest. A woman was seated in Central Park, New York, with her little child playing about her, when suddenly she was startled by the shrieking of the little one. She had been frightened by the barking of a dog. She sprang into her mother's arms, who sought to comfort her by saying; "The dog has ceased his barking; why are you afraid?" The child sobbed out, "Oh but, mamma, the bark is still in him." And so it was. And the same thing is true of the natural man. The "enmity" is still there, though it may not always manifest itself. Every thing may be going its way. A dog seldom barks unless there is an occasion for barking, unless there is something for it to bark at. But confront the natural mind with the holy will of God and see how desperate it becomes. This accounts for that peculiarity of our natures, that a command not to do a thing is always a temptation to do. Indeed to apply the law to the flesh in seeking to bring it into subjection, is only to more and more bring out its desperate wilfulness. If you put water on unslacked lime, instead of cooling it, you will only bring out the fire and heat that lie hidden within it. Thus it is with the flesh, the application of the law only brings out its enmity. Says Paul, "When the commandment came,

sin revived." Sin really took occasion by the commandment, and wrought in the Apostle "all manner of concupiscence" or lust.

A vicious horse is none the better tempered because the kicking-straps prevent him from dashing the carriage to atoms. And so a man is really none the better because the restraints of circumstances prevent his following that course of life which he would prefer. "A man," said Mr. Spurgeon, "may beat down the bitter fruit from an evil tree until he is weary; whilst the root abides in strength and vigor, the beating down of the present fruit will not hinder it from bringing forth more. This is the folly of some men; they set themselves with all earnestness and diligence against the appearing eruption of sin, but leaving the root and principle untouched, perhaps unsearched out, they make little or no progress in this work of self purification."

**3. He cannot love God.** The man in whose heart the marks of the blood of Jesus are absent will find himself wanting in the love of God. The two go together. Here is the explanation: The love of God is shed abroad in our hearts by the Holy Ghost (*Rom. 5:5*), and the Holy Ghost never goes where the blood of Jesus has not first been. This is strikingly brought out in the Old Testament types. In the tabernacle and temple we find the altar always placed before the laver. The altar represents Calvary and the laver Pentecost, or, in other words, the altar speaks to us of the blood, and the laver tells us of the Spirit. In the cleansing of the leper the blood was applied first and this was followed by the oil (*Lev. 14:17*). In the consecration of the priests the same thing was true—the application of the oil was preceded by the blood (*Exod. 29:20, 21*). Now if we interpret type into antitype we can come to but one conclusion: the blood is a type of the blood of Jesus and the oil is a type of the Holy Spirit. So, then, there can be no presence of the Holy Ghost until there has first been the presence of the blood of Jesus, and there can be no love of God in our hearts until there has been the presence of the Holy Ghost; for the love of God is shed abroad in our hearts by the Holy Ghost, all of which goes to show that there is no possibility of loving God except as we are under the blood.

In California there was a lady doctor who was known for her sceptical views and agnostic tendencies. One day she was talking to a Christian friend upon the subject of Christianity. The Christian soon discovered that she had never investigated Christianity and certainly had not found out the plague of her own heart. The believer asked her doctor friend to grant her one request, namely, that she would endeavor to do the will of God for twelve months. The request was granted as far as the giving of the promise was concerned. The lady started upon her task to love God with all her heart and her neighbor as her self. But what was the result? She soon found out how miserably selfish she had been, and was, and how utterly unable she was of herself to come to the ideal of loving God perfectly. Following this, she began to read the Gospels, and as she studied the character of Jesus as therein revealed she discovered two things. She discovered in Christ what was absent in herself, namely, that He did love God with all His heart, and man more than Himself. And second, she found out that Christ could give her the power to do as He did. There is no other way of loving Him.

4. **He cannot come to God.** "No man can come to **Me**, except the **Father** which hath sent **Me draw him**" (*John 6:44*). In verse 65 of this same chapter the coming is declared to be impossible "except it were **given** him of My Father." But these verses speak of a coming to Christ. In *John 14:6* we have a reference to a coming to the Father—"no man cometh unto the **Father** except by **Me**." If we would come to the Son we must come by the consent and help of the Father; and if we would come to the Father we must come by the Son. What miserably helpless creatures we are anyhow. No wonder that it is said, "When we were yet **without strength**, in due time Christ died for the ungodly" (*Rom. 5:6*).

Our older brother when a boy once told another boy younger than himself that it was possible to lift one's self over the fence by the ears of the boots. Boys wore boots then. And the fellow really believed it and made the attempt. Of course he failed. Our brother then told him that he had almost succeeded and that if he could lift just a little harder that he would accomplish the task. He went at it again and lifted until he got red in the face.

Poor deluded boy. Yet his ignorance was not as pathetic as that of the poor sinner who fancies that by his own weakness he can make his way back to God and Christ.

There is more or less danger of us making a boast of the work of Christ in our heart. We are apt to say, "My neighbor and I sat under the same sermon, and I (with special emphasis on the I) repented and believed and he remained an unmoved sinner." "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it" (*I Cor. 4:7*)? From whence cometh repentance? Does it spring from the corruptions of a depraved heart? Israel's came as a gift from the Man at the right hand of God in the glory (*Acts 5:31*). And to the Gentiles it is a grant from Jehovah (*Acts 11:18*). And from whence cometh your faith? Paul says that it is "not of yourselves," but "the gift of God." In a single verse in Galatians the faith by which the sinner is justified is twice called the "faith of **Christ**" (*2:16*). And this faith is carried to the heart of the sinner by the Word. "Faith cometh by hearing, and hearing by the Word of God." This fact accounts for the deep concern of satan in reference to the removal of the Word from the sinner's heart. The very moment the Word is heard, "then cometh the devil, and taketh away the Word out of their hearts." And why? "Lest they should **believe** and be saved." The devil well knows that the Word is like seed, and that just as the seed contains the germ of life, so the Word possesses the element of faith, and if left for any length of time in the heart it is bound to result in the making of a believer. Hence Paul speaks of it as the "Word of **faith** which we preach."

In the spiritual realm we are apt to become twisted in the matter of cause and effect. We too often think of repentance and faith as the forces that move God to action, when in reality repentance and faith are the results of God's movings. Pastor A. G. Brown once made this clear in one of his messages. He was standing one day upon the shore of Bristol Channel, one of the loveliest spots in England, watching the ground swell as the waves came in from the sea, surging and moaning as they dashed



against the jagged rocks. He turned to a fisherman who stood near to him and asked, "Will, what is the matter with the water? There is nothing to account for this turmoil." "Ah!" said he, "away out in the west it is blowing. There is a wind at the back of it out upon the ocean, that is driving the waves, moaning and groaning, in to the shore." So when the cry of the penitent soul is heard, we can look up and thank God, for we may feel assured that there is a wind at the back of it—the wind that blew at Pentecost, the wind of the Holy Ghost.

You have seen the barometers which are made in circular disks with a hand like a clock, and all around the edge points marked "Rain," "Fair," "Stormy," "Change," etc. As the mercury rises or falls the needle points out the kind of weather that may be expected. We read of a minister, who, when a boy, like many of our theologians, was much confused about cause and effect. He noticed that when the mercury caused the needle to point to rain that there was generally rain or damp weather before long. He thought that the barometer regulated the weather. So the night before a holiday he would carefully twist the indicator until it foretold the kind of weather he wanted for the next day, and then he would tie it up at that. Later on he learned that it was the weather that changed the barometer. And keep in mind, dear reader, that the sighs and moans of repentance and the exercise of faith are not the causes of grace, but the results of it. God moves the sinner, instead of the sinner moving God.

5. **He cannot please God.** "They that are in the flesh cannot please God" (*Rom. 8:8*). These words speak not of a difficulty, but an impossibility. He could not obey and please God if he should so desire. Because of the very nature of the case the performance of such a duty is absolutely out of the question. "CANNOT please God." The word "cannot" is a strong term. It expresses God's estimate of man's ability in his relation to his Maker. There are "cannots" in mathematics. You cannot make a three-sided square, or a four-sided triangle. There are cannots in botany. Men cannot gather grapes of thorns or figs of thistles. There are "cannots" in chemistry. Alkalies and acids cannot live together in peace. They will

fume and fuss until they neutralize one another. But of all the cannots, there is none so unwelcome to the carnal mind as the one that describes the impossibility of men in the flesh pleasing God. And yet how many poor, deluded sinners are trying in their natural state to please God, knowing all the while, as they evidently must, that God has declared such a thing to be absolutely impossible. The good Book even says that, "The **plowing** of the wicked is **sin**" (*Prov. 21:4*). Now plowing is a lawful, legitimate act. Yet God says that it is sin when done by wicked men. Thus the common and necessary duties of life when done by the wicked are sinful. But He shows that every religious act of the wicked is also sinful. "The **sacrifices** of the wicked are an **abomination** to the Lord" (*Prov. 15:8*). The offering of sacrifices was a religious duty. So if a wicked man performs common duties—if he plows—his act is a sin; if he performs a religious duty, his act is again sinful. So we conclude that a wicked man can do nothing but sin, that he "cannot please God."

This impossibility in part may lie in the fact that the sinner is without faith, for "without faith it is impossible to please Him" (*Heb. 11:6*), and "whatsoever is not of faith is sin" (*Rom. 14:23*). It is not surprising that such declarations should be found upon the pages of Holy Writ. How could it be otherwise? Unbelief can not help but be an open insult to a faithful, covenant-keeping God. Suppose you are sick and dying. You want to get well and you declare your readiness to take any medicine that will bring you back to health. The doctor offers to give you a medicine with his guarantee of a sure cure, and which, if you do not take, will mean certain death. But you refuse to take the medicine. Now what do you say to that physician? Well, you do not say it in so many words, but in a most practical and emphatic manner you declare his statements concerning a cure for you to be a brazen lie. But let us take the spiritual application. You say you are honest and honorable. Well, suppose we grant it to you. So as an honest and honorable man you would believe a thing that is true. Of course you would. If you did not you would not be honorable. But you do not believe the record that God gave concerning His Son, therefore the record concerning His Son must be a lie. And

this is precisely what the Scripture says: "He that believeth not God hath made Him a LIAR; because he believeth not the record that God gave of His Son" (*1 John 5:10*). Mr. Spurgeon once talked to a troubled soul, and after much battling brought her to this point: "There is the way of salvation. Jesus Christ has come into the world to save sinners, and whosoever believeth in Him is saved." She replied, "I cannot believe in Him." Then he began to push the bayonet by saying, "Will you then stand up in the sight of Almighty God, and declare to Him that you cannot believe Him, which, of course, is the same thing as saying in other words that God is a liar? Rise, then, and let me hear you say what is in your heart." She replied most earnestly, "I could not say any thing of the kind." Mr. Spurgeon answered her, "But you did say so just now, and by your unbelief you have been saying so for years, and you are practically saying it every moment you remain in unbelief." "Is there no place for honest doubt?" asked a caviller of one who was pressing upon him the interests of his soul. "There can be no honest doubt when it is God that is doubted. To doubt God, is to make Him a liar," was the reply. So we see that it is quite evident that "without faith it is impossible to please Him." Not **difficult**, but **impossible**.

It is said that "The way of acceptance described in Scripture is, first, the man is accepted, and then what he does is accepted. It is written: 'And He shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness.' First, God is pleased with the person, and then with the gift or the work. The unaccepted person offers of necessity an unacceptable sacrifice. If a man be your enemy you will not value a present he sends you. If you know that he has no confidence in you, but counts you a liar, his praises are lost upon you; they are empty, deceptive things which cannot possibly please you. He who is a rebel, outlawed and proclaimed, cannot gratify his prince by any fashion of service; he must first submit himself to the law. All the actions of rebels are acts done in rebellion. We must first be reconciled to God, or it is mockery to bring an offering to His altar."

**6. He cannot serve or obey God.** "He is not subject to the law of God, neither indeed can be" (*Rom. 8:7*). The

law of God tells us what we ought to do and be, but the natural man finds to his discomfort that every effort of his to bring his fleshly carnal nature into subjection to the law and will of God is met with dismal failure. The trouble lies in this: he is attempting to accomplish what God has explicitly declared to be impossible. And the more strenuous his efforts the more dismal his failure, and the more intense his humiliation. There is an old fable that a serpent found himself surrounded with a ring of fire, and said to a man standing near, "Lift me out," to which the man answered, "If I do, you will bite me." Over and over again the serpent pledged himself that he would not bite, and finally the man reached over and lifted the serpent from his perilous position. No sooner was the serpent safe, however, than his fangs protruded, and he made ready to strike with the sting of death. "But you promised you would not," exclaimed his rescuer. "I know I did," replied the serpent, "but it is my nature to sting and I can't help it." It is the sinner's nature to sin and he can't help it. He may promise obedience to God and His law, but soon, ah, very, very soon, he discovers his impotency in the keeping of his promises. Man must first be "transformed by the renewing of his mind" in order that he "may prove what is that good, and acceptable, and perfect, will of God" (*Rom. 12:2*).

We cannot help but think of the promises of those people who lived back in the days of Joshua. Said they, We will "serve the Lord, for He is our God." But Joshua knew the people better than they knew themselves, and so he reminded them that they were promising a thing that they could not perform. Said he, "Ye **cannot** serve the Lord, for He is an **holy** God" (*Josh. 24:19*). The very holiness of Jehovah's nature renders perfect service on the part of depraved humanity impossible. The very best that an unrenewed man could do would lack heart and intent and therefore must be unacceptable. It is the nature of the sinner to sin—he cannot do otherwise, even though he pledge the best of service and makes promises of fullest obedience. The impossibility is not physical, but moral and spiritual. The uncorruptible and holy God cannot be served by corrupt and sinful man. It is not possible to have an untainted stream from an impure

fountain. A little girl was reproved by her mother for some fault. She was told that she should teach her little brothers to do what was right instead of setting them an example of evil. This was her reply to her mother, "How can I do right when there is no right in me?"

Furthermore, the sinner lives under law, and the "law is **spiritual**" (*Rom. 7:14*), and you might just as well attempt to feed the spiritual life of the child with meat, and bread, and potatoes, as to ask the **natural** man to meet the demands for service of a **spiritual** law. The law not only deals with the overt act, but also with the desires and intents of the heart. It not only says, "Thou shalt not **steal**, but "Thou shalt not **covet**." And the man who covets is as guilty under the law as the man who actually commits the theft. Even a lustful look is adultery (*Matt. 5:27, 28*). The very "**thought** of foolishness is sin" (*Prov. 24:9*).

Mr. Spurgeon tells of a man who became very famous for painting red lions. The red lions were in great demand by tavern keepers who used them on their sign-boards. One tavern-keeper, wishing to have his place repainted, decided to have his sign somewhat different from those of other taverns, and so went to the sign painter and said, "I want you to paint me a sign, but it is to be an angel, not a red lion." "Oh," was the reply, "I think that you should allow me to have my way and let me paint you a red lion. You know I have a good name for them; I can paint a lion with any man, and a red lion is the correct thing for your trade, so I think you should have it for your sign." The tavern-keeper, however, persisted in having his own way about the matter. Finally the painter yielded, saying, "Very well, I shall paint you an angel if you insist upon it, but remember, when I am done, it will be very like a lion." The man who has never been born again can do but one kind of work—the work of the devil. "A corrupt tree cannot bring forth good fruit." The sinner may try to do good works—the works of Christ—but he will one day be chagrined to find that his good works are nothing more than ugly red lions.

Is this not the meaning of "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name



have done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity?" Now prophesying, or teaching, in the name of Jesus is a good work. It is the work of the great Commission—it is painting angels. The casting out of devils in the name of Jesus is a good work. Jesus authorized His early Apostles to do this very kind of work (*Matt. 10:8*). Doing "wonderful works" in the name of Jesus is a legitimate and praiseworthy employment (*John 14:12*)—it is painting angels. Yet Jesus sees all these good and excellent works to be nothing more than "red lions," and calls them "works of iniquity." And why? Because they were performed by unregenerate persons, individuals to whom Jesus was compelled to profess, "I never **knew** you."

The inability of the sinner to obey and serve God not only springs from the corruption of his own heart and the spiritual nature of the law, as well as the holiness of the character of God, but is due also to his relation to the law. Suppose that some day you go to an officer of the law and offer to hire the prisoner in his custody and see what answer he will make to your proposal. He will likely tell you that the culprit in his possession will hire to no man until the law is through with him. The law owns and holds him and he must first be released from that before he can contract with another for his services. And this was precisely the message of the Lord to old Pharaoh, "Let My people go, that they may serve Me" (*Exod. 7:16*).

**7. He cannot know the things of God.** He cannot "know them, because they are spiritually discerned" (*I Cor. 2:14*). One of the great mercantile establishments of St. Louis found that the expense of the telegrams that came to them in large numbers every day, was so heavy that they could ill afford it. One of the firm hit upon a happy idea of arranging what he called a "Telegraphic Cipher Code," and which consisted of a list of words, each of which was made to represent an entire sentence. They printed a large number of copies and distributed them among their correspondents. With each book was a key that explained the workings of the book. The idea was a grand success, and reduced the expenses to a minimum.

No outside party could understand the business transactions of the firm, and a cipher telegram appeared as an unmeaning, foolish mystery. So it is with the unregenerate man with respect to God and the things of God; they are meaningless ciphers, "foolishness unto him, neither can he know them, because they are spiritually discerned" (*I Cor. 2:14*). And Jesus Himself declares that no man knoweth "the Father, save the Son, and he to whomsoever the Son will reveal Him" (*Matt. 11:27*).

The Apostle's words are pregnant with meaning on this point. "For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (*I Cor. 2:11*). Let a man and a horse view some magnificent piece of statuary and what is the impression on each? The man is delighted with it as a work of human genius, but upon the dull eye of the horse the piece of statuary makes little or no impression. Why this difference? "It takes a human mind to appreciate the work of a human mind," as Dr. Gordon says. It requires the spirit of man which is in man, and which is not found in the horse, to know the things of man. But if you could put the spirit of man into the horse, he would then understand the things of man equally as well as the man himself understands them. "Even so the things of God knoweth no man, but the Spirit of God." In other words, only the Spirit of God which is in the believer can make known to him the thoughts and revelations of God. And the Apostle assigns this as one of the purposes of the Lord in imparting to the believer His Spirit. "Now we have received the Spirit which is of God, that we might know the things that are freely given to us of God" (*I Cor. 2:12*).

**8. He cannot receive the things of God.** "The natural man receiveth not the things of the Spirit of God" (*I Cor. 2:4*). The previous thought speaks of **perception** or the knowing of spiritual things, but this of **reception** or **conception**. The **perception** of divine things prepares and is followed by the **reception** of the divine likeness. Man first beholds, as in a glass, the glory of the Lord and then he becomes changed into the same image. Just as the sensitive plate in the camera first **perceives** the image set before it and then **receives** it permanently. It is said that

Helen Keller's mother used to hang over little Helen's cradle, where Helen was all entombed in a little blind and deaf body that weighed about eighty pounds, saying, "Oh, Helen, what your father and I would do for you. We would work our fingers to the very bone if you could only understand." There was a mother sobbing her love over a little blind and deaf girl, but there was no response. Those parents were fairly breaking their hearts to reveal themselves to their child Helen. But the eyes possessed no power of perception and the ears lacked the faculty of reception. Her senses were as good as dead. It is even so with the sinner. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (*I Cor. 2:9*). But how different with the believer in respect to these things—"But God hath revealed them unto us by His **Spirit**; for the Spirit searcheth all things, yea, the deep things of God" (*I Cor. 2:10*).

Jesus **breathed** on His disciples and said, "Receive ye the Holy Ghost." It would be useless for Him to breathe upon a sinner. A sinner in the Scriptures is referred to under the figure of a fish, and a fish has no lungs. Unless there is first a new creation—the changing of a sinner from a fish into a sheep—there can be no capacity for the things of the Spirit. This fact accounts for the woeful lack of appreciation of spiritual things on the part of those who have been brought into our churches without first having been born again. It is no wonder that some church members are continually sliding back; that the things of God have no charm for them whatsoever. The writer well remembers when angling how the fish would fall off the line for him and how desperately they persisted in wriggling back into the water again. Like the unsaved church member, they were out of their element and were to be pitied more than censured. A man must be changed from a fish into a sheep, or else it will be useless to attempt to take him from the lower realm of darkness and place him into the green pastures of the Word or upon the hillside of God's sunlight and love. Nor is it the business of the church to feed and develop fish, for no amount of culture could possibly make a fish to relish a beautiful meadow or the most magnificent hillside slope. And a fish has no feet for the holy walk of faith.

Mr. G. Campbell Morgan tells of a visit to Cheltenham, where he was educated, and where he met one of his old school fellows. After the two had talked a little about the old school days and the boys of their class the chum said to him: "I am just on my way to the theatre; will you come?" "No, thanks," said Mr. Morgan, "I cannot go." Then remembering the old days, he said, "Oh, no;" and there was such a look of pity on his face; "you never go anywhere." "That is a great mistake, I am going somewhere now." "Oh, but you know what I mean. You never go anywhere to enjoy yourself." "That I do," replied Morgan, "I am going to do that now." "Where are you going?" "Why, up there on the hill are two old ladies. One of them is ninety and the other is ninety-five, and I am just going up to read a little with them and pray with them, as I do every Saturday night." The pained look of pity on that man's face Mr. Morgan never forgot. He thought that something had happened since the days of old,—and it had. He was quite right in feeling that something had gone wrong somewhere. The reading of the Word of God to two old saints just on the border of the better land had no meaning to him. He could not appreciate the "light that never was on land or sea" as it shone upon their saintly old faces. He could not understand how his old school mate could enjoy anything as dull as that. Yet he was a brilliant man, one that carried everything before him in his days at school, but he had no appreciation of spiritual things; he could not have. His mind was darkened. He had no idea of God. The horizon of his life was bounded by material things. And this is the state of every man until he receives the gift of Divine life in his soul. There is no spiritual light except in Christ. "In **Him** (that is, in Christ) was **life** and the **life** was the **light** of men" (*John 1:4*). Men who are without the life of the Son have no light.

**9. He cannot enjoy God and spiritual things.** This is self-evident. Prayer, worship and communion with God, have no charm for the natural man. He enjoys to revel in the things of the flesh, for "they that are after the flesh do mind the things of the flesh."

On the Bothnia, in mid-Atlantic, there were three hundred delegates going to the Sunday School Convention in

London. Mr. Blake, of Chicago, displayed before the delegates a map representing the resurrection of Christ and its relation to history and doctrine. A Jew, one of the passengers, saw the name of Christ and the resurrection. He grew red in the face, then ran to the captain and said that it was an insult to him and his people. Suppose that Jew, just as he was, should have been taken to heaven, where Christ is the center of song and the resurrection the theme of conversation. Would he be any happier than on the Bothnia? He would break up the choir of heaven if he could; he would likely run up to Gabriel as he did to the captain of the vessel and make complaint against the saints and angels of heaven. A man in Boston bought a ticket for a race course and by a mistake got on a boat that was going to a camp-meeting. He got among a number of preachers that were singing hymns, talking about the Bible and telling their experiences. He went to the captain and said, "Captain, I was never so near perdition in my life. I will give you ten dollars to let me out at the nearest place." Would that gambler be happy if put into heaven? Not as happy as he was among those preachers. Man must be born again.

It is a humiliating thing, indeed, for man to accept God's estimate of human nature. A man may be gifted, cultured, amiable, generous, kind, honest, truthful or religious; he may be a kind neighbor, a good husband, an upright citizen, full of sympathy, strenuous in the assertion of human rights, and scrupulously conscientious in the discharge of every known duty yet if he is not born again, he cannot obey God. He cannot please God. He cannot understand God. He cannot enjoy God and spiritual things. This may be shocking intelligence to the refined, the gentle, the elite, but it is as true as it is shocking. It is God's picture of the natural man.

## II THE SPIRITUAL MAN.

It may be possible to get a fairly clear conception of the spiritual man by looking at him negatively or seeing what he is not.

1. **He is not the old man trained or cultured.** "That which is born of the flesh is flesh."

The old nature remains the same. Polish will not



change a stone into a plant. The plant belongs to a kingdom higher than the stone. Cultivation does not change a plant into an animal. The animal belongs to a higher kingdom. Training does not make a man out of a horse. The man is a higher creation. The costliest diamond would be out of place in a hot house. The most beautiful plant would be out of place if tied to the manger in the stable. The best trained horse would be out of place if given quarters in the home. So the very best unregenerate man would be out of place in heaven. Besides he could not enter heaven if he would. Heaven is a spiritual state; man is a natural being. Culture and polish will not make a spiritual being out of a natural man. The unregenerate man may be of noble calibre, enriched by culture, virtuous and pure; in thought he may live among the stars and grasp the magnitude of Time and Space. But the stars of heaven are not heaven. Time and Space are not God. With all his attainments and culture he is nothing more than a **man by nature**.

Mr. Spurgeon was staying one day at an inn in one of the valleys of Northern Italy, where the floor was dreadfully dirty. He had it in his mind to advise the landlady to scrub it, but when he perceived that it was made of mud, he reflected that the more she would scrub it the worse it would be. The man who knows the plague of his own heart soon perceives that it admits of no improvement. There must be a new nature implanted, or the man will be only "washed to deeper stains." His is not a case of mending, but making new.

Think not that your nature needs only training and nurturing, just as the garden needs weeding and hoeing. What fruit would you get from your garden if you only weeded and hoed it? There must be seed cast into the soil before a harvest is possible. The "incorruptible seed of the Word" must be cast into our hearts before we can bear the fruits of righteousness and true holiness. Christ does not set us to pruning our nature. He does not ask us to let Him prune us. If we propose it He will repel it. Nicodemus, an unregenerate man, called Jesus a **Teacher**. The abrupt reply was, "Except a man be born again he cannot see the kingdom of God." Jesus is a teacher only to those born into God's family.

2. **He is not the old man reformed.** What if men reform themselves? That will not suffice. They will still go to hell. It is sad to see the church stoop to **reform** movements, when God has given the Word that saves the soul. Men need more than a little paint or white-wash. A white-washed pest-house is a pest-house still. A man bought a farm on which there was a well. He was told there was poison in the well. "All right," he said. "I will fix it," and he went and painted the pump. The seat of trouble is in the heart and what man needs is a new heart, a new creation. An English missionary in an address to a Brahim and Hindoo crowd, said: A great and deadly serpent entered into a house and made its abode in a hole in the wall. The family was greatly alarmed, and the neighbors came running to know what was the matter. "A snake, a deadly snake, has come here to live. Oh, what shall we do?" Said one, "Have the house thoroughly white-washed." Said another, "Have it thoroughly painted, too, and send for a carpenter to mend all the doors and windows." Said the third, "Send for a Brahim to utter a *mantra*" (sacred voice, in Sankrit). Well the house was white-washed and painted, and the learned Brahim came and repeated the *mantra*; and the family, reassured, ate, drank, and slept in the house in peace. About a month afterwards, one dark night, when all were asleep, the snake came out of his hole and bit the father and he died. Two nights after the reptile bit the son and he died, too. Moral: The house is the body, the hole in the inner wall is the heart, the serpent is sin. By all your washings and daubings and ceremonies, you will no more get sin out of the heart than they got the serpent out of that house by lime and paint. Man must be born again.

A colored man went to a clockmaker with the two hands of a clock, saying: "I want yer to fix up dese han's. Dey jess doan keep no mo' kerec' time for mo' den six munfs." "Where is the clock?" answered the watchmaker. "Out at de house on Injun creek." "But I must have the clock." "Didn't I tell yer dar's nuffin' de matter wid de clock, 'ceptin' de han's? And I done brought 'em to you. You jes want de clock so you can tinker wid it and charge me a big price. Gimme me back dem han's." And so saying he went off to find some reasonable watch-

maker. Foolish man that he was. Yet his action is very much like that of persons who try to regulate their conduct without being made right inside. They go wrong, but refuse to believe that the trouble is with their hearts. They feel sure that it is the hands, and not the clock, that are out of order. They know no more about their actual spiritual needs than the negro knew about the clock. They are unwilling to give themselves over into the hands of their Maker who is willing to set them right. Like the colored man, they are afraid of the cost. They try to regulate this or that habit themselves. But the Lord wants the clock. He does not propose to regulate the hands without the clock. When the clock is once properly adjusted to divine things, there will be no more trouble with the hands.

3. **It is not the old man performing good works.** The Word is very clear on this point. "Not of works of righteousness which we have done" has He saved us. There is a vast difference between the act of an alien and that of a native-born citizen. The distinction lies in the relation the two men sustain to the nation. With a parent there is a gulf of difference between the act of his own child and that of a stranger's child. The acts in themselves may be the same, but there is a quality about the one, a peculiar something, that is not possessed by the other. We may not be able to make clear what that something is, yet it exists nevertheless. And in this fact lies the philosophy that only a child of God can really do good works. It is said that a mere journeying from Egypt to Canaan could not have constituted a true pilgrimage. Many a person had travelled that road without being a stranger and pilgrim with God. And like the children of Israel, their journey was attended with all the trials and inconveniences of that arid and trackless wild, yet it was not a divine or heavenly pilgrimage. A mere toilsome, self-denying life, even though endured with that moral courage which becomes God's strangers on earth, will not do. It takes more than this. In order to make such a journey the pilgrimage of God's Israel, they must have the Ark in their company, borne by a people ransomed by blood out of Egypt, and tending in their faith of a promise, to Canaan. The blood of Jesus puts an indi-

vidual into such a relation with Jehovah that his acts possess an element of peculiar merit that can not possibly be found in the doings of the sinner. The only acts that God recognizes are the ones that contain at least those two peculiar and mystical elements known as faith and the supernatural. The Egyptians might have crossed the Sea in boats, but what of it? The act must be done in the power of Jehovah. How careful the Holy Spirit is in recording the facts that bring out the distinction that God makes between the acts of the saint and those of the sinner. The record is: "By **faith** they (**Israel**) passed through the Red Sea as by **dry land**, which the **Egyptians** assaying to do were **drowned**" (*Heb. 11:29*).

The difficulty with the sinner is that he puts his works at the wrong place. He gets the cart before the horse. We are not finding fault with good works, no, not that, but only with the place the unsaved man insists on putting them. A foolish man once went to a place where there was a house being built, and seeing the chimney pots standing there, he took them, and laid them in the trench to make the foundation. "What are you doing?" said one of the workmen. "Why, laying the foundation." "What, with the chimney pots?" "I did not know that it was wrong," said he. "Well, take them away; they won't do for a foundation." "Oh," said the other, "you are finding fault with them." "No, I am not finding fault with them, but with the place where you put them. They are good enough on the top, but they will not do at the bottom for a foundation." Good works will serve as the structure, but they make a miserable foundation, "for other foundation can no man lay than that which is laid, which is Jesus Christ." Farnum St. John has well expressed this thought in verse.

Painting the pump won't sweeten the well;  
 Outward reform can't save you from hell.  
 Tying on fruit won't make the tree grow;  
 Doing good works can't save you from woe.  
 Washing the face won't cleanse the black heart;  
 Joining the church can't give you a start.  
 Mending the jug won't gather what's spilt;  
 Sorrow for sin can't undo your guilt.  
 These may be good enough in their place;  
 But they must **follow** the working of grace.

4. **He is not the old man observing religious rites and ceremonies.** It seems absurd for a minister of the Gospel to run to a dying sinner with a cup of wine and a little wafer in order to get him to die right. What a lost man in the throes of death needs is not the symbols of the atonement, but the atonement itself. Ordinances are not intended to form a union between Christ and the sinner, but merely symbols to refresh our minds of a union that has already been formed. "This do in **remembrance** of Me," is the word of Holy Writ on this subject. And this at once suggests a previous acquaintance, for you cannot **remember** a person unless you had once previously known him. So the Lord's Supper is for those who already know their Lord. Furthermore, the Apostle calls the Lord's Supper not a **union**, but the "**communion**." Now union is the bringing together of something that has been apart, but communion is the fellowship of that which has already been made one.

But my reader will say, "Do not the Scriptures declare that 'Except ye **eat the flesh** of the Son of Man, and **drink His blood**, ye have no life in you,' and does this not refer to the Communion or Lord's Supper?" We think not, and our reasons for so thinking are found in the same chapter from which the verse just quoted is found, which is the sixth of the Gospel of John. If such were the case, then salvation would be by an ordinance and not grace. And to such a plan we would have no objections, provided the Lord had so decreed it, but the teachings of the Word prove conclusively that such is not His plan. Furthermore, such a scheme would take to heaven some who are not saved. Listen. "**WHOSO eateth My flesh and drinketh My blood, HATH eternal life**; and I will raise him up at the last day." Now we know that not every one who has taken the communion is a saved person, yet this verse would put every last communicant church member among the saved and assure them a part in the first resurrection. Such a theory would do more than that; it would keep out of heaven a vast company of those who are saved. Listen again. "**EXCEPT ye eat the flesh** of the Son of Man and **drink His blood**, ye have **NO life** in you." Now the thief on the cross did not observe or take part in any communion service. Yet in the light of these words ac-



cording to this interpretation he must be consigned to the abode of the lost. And the Quakers, who observe no ordinances, would share the same fate of the thief on the cross. Now no one but the rankest sort of a bigot could be made to believe such a doctrine. But we must not dismiss the matter by tearing away the premises of our opponent and then give nothing better in its stead. So if these verses do not refer to the communion, to what then do they refer? The answer of this question is found in this same chapter. Let us turn to the thirty-fifth verse and see. "He that **cometh** to Me shall never **hunger**." He that doeth what? "**Cometh** to Me." Shall never what? Shall never "**hunger**." Oh, then, "coming" to Jesus must refer to the eating. And what else? "He that **believeth** on Me shall never **thirst**." He that doeth what? "He that **believeth** on Me." Shall never what? Shall never "**thirst**." Then, according to this verse, the believing must be the drinking. And to show that this eating and drinking is not physical, kindly note the "**As**" and "**So**" of verse fifty-seven. "**AS** the living Father hath sent Me, and I **live** by the Father; **SO** he that **eateth Me**, even he shall live by Me." Now was the living that Jesus did by the Father, and which is referred to in this verse, physical or spiritual? Spiritual, of course. "**So**" also is the eating of the believer. This should be clear enough.

Nor is baptism salvation. If it is, then we are confronted with the same difficulty that faces us when we say that the communion or the Lord's Supper is a saving ordinance. If baptism saves us, how is it possible that some who were never baptized and yet were saved, such as the thief on the cross and Zaccheus? And why were others who were baptized not saved? such as Simon of whom we read in the eighth of the Acts? Salvation is by a new birth, and baptism could not be that new birth, and that for a number of reasons:

(1) Baptism is a **burial**, not a **birth**. Birth is at one end of life, and burial at the other. To say that the **coming out of the water is the birth** does not help our opponents any. Baptism is the **going into the water**; the coming out of the water is a resurrection. Now, a resurrection is the coming forth of a body that has existed before, while a birth is the bringing forth of an entirely new body. (2)

In baptism man's will is consulted; in the new birth it is not. **Born "not of the will of man"** (*John 1:13*). (3) The water in baptism is a **corruptible** thing. That of which we are born again is "**incorruptible**" (*1 Peter 1:23*). (4) **God** adds to His church such as shall be saved. This is done by the new birth, just as we are added to the natural family by birth. Baptism, then, could not mean the new birth, for it is **man** that does the baptizing. (5) Man is a **natural** being before the new birth. Water is also **natural**. You cannot make a **spiritual** creature by bringing **two natural things** together. (6) Man in his natural condition is not subject to the law of God. Baptism is a law for the new creature, hence the new birth must take place before a man is baptized.

What, then, is the new birth? What was that experience which took place in the life of Paul, and to which he refers when he speaks of himself "as of one **born** out of due time?" In answer to these questions, we might say that the Holy Spirit, because of the importance of this subject, is extremely careful in His selection and use of terms. It is a matter not only of life or death, but eternal life or eternal death. In referring to those to whom the right to become the sons of God had been given, He says: "Which were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God." Note what He is here doing. By three emphatic negatives He is attempting to sweep aside every false notion of what constitutes the new birth. See, then, what these false ideas of Christianity are. He is born, "**not of bloods.**" Here is seen the impossibility of passing into the higher realm of life by a mere process of nature. The descent from some one else cannot produce the new birth. This was the hope of the Jews, Said they, "We have Abraham to our father." But these words cut the ground completely from beneath their feet. It does more, it cuts the very nerve and fibre of that false theory that declares that by a natural process of evolution one can become a son of God. No one by the evolving of something that lies within the scope of his own personality or natural life can produce a child of God. What if we can trace our pedigree back through a long ancestry of believing souls? What if we can follow our genealogy from generation to generation back to Abraham? That would not make us a child of God.

Notice the second negative: "Nor the **will of the flesh.**" This is eugenics. And we would not undervalue the possibilities of this science. We all know that a man who is wellbred has less trouble in subduing the tiger, and the brute, and the beast within him. The son whose father and grandfather were given over to drunkenness and licentiousness will have a greater struggle to live a clean, pure life than the boy who was born of pure parents. Stock raisers recognize this law or principle and act upon it. But after all is said, it goes no farther than the animal in man. Some years ago we read of a family that was reported to the Board of Health in Wilmington, Delaware, for keeping pigs within the city limits. The case was investigated and it was found that such was a fact. The family was apprised of the city ordinance touching the matter, to which they replied that theirs were educated pigs and that they expected to sell them to a circus manager in the near future. The matter was reported back to the City hall and this was the substance of the decision: Pigs are pigs, whether educated or not educated, and that they must be removed from within the city limits. A sinner is a sinner, whether educated or not, and with all his education he will be no more than an educated sinner. He will never be able to bring himself into the realm of divine sonship by the development of his own nature.

Dr. French E. Oliver was talking to a brilliant young physician a few years ago in a meeting in Kansas when the physician said to him, "Doctor, I am tied to my mother's apron strings. I have always lived up to her teachings, morally, and I pride myself on the fact that while I was away in the medical institution, where I received high honors, I kept myself clean. I do not profess to be a Christian, but I am a better moral man than any of the church members of this city." Said Dr. Oliver to the physician, "Doctor, I do not doubt you for an instant, but I want your attention. **Unregeneracy is a state.** You have not been regenerated, have you?" He replied, "No, sir, I do not claim to be a regenerated man." The two men were standing in the aisle and Dr. Oliver drew a square in the sawdust, and said, "Doctor, let this square represent the state of Colorado." He said, "All right." Then

Dr. Oliver continued, "Suppose the altitude at the lowest point is 2,000 feet above the sea level, and suppose the highest altitude, the summit of Pike's Peak, to be 14,200 feet above the sea level, and suppose that there are people in the Colorado mines 3,000 feet below the lowest altitude in the state. Whether they are in the mines, on the lowest altitude, or on the summit of Pike's Peak, they are all in the state of Colorado. The state of unregeneracy is very clearly illustrated. Some men are away down below the surface in the underground villainy and criminality of flagrant wickedness. Others range about the ordinary surfacing, the lowest altitude in the state of unregeneracy, while you are on the summit of Mount Morality, but you are still in the state of unregeneracy." The physician looked at Dr. Oliver in dumb amazement for a moment and then said without a word of argument, "Doctor Oliver, you have knocked the props out from under me, I am with you," and he walked down the aisle to the place of prayer, where he publicly confessed Jesus Christ as his personal Saviour.

The third negative is: "Nor the **will of man.**" There are some strong Scriptures on this point. "No man can come unto Me, except it were given unto him of My Father." And again, "No man can come to Me, except the Father which hath sent Me draw him." We are not ignorant of the fact that Jesus again and again appealed to the will of man, saying, "If any man will;" but no act of man's will can regenerate life. With God's enabling, man's will may take hold of God's will, but it is God alone who gives the life. Those who are born again, are born "not of bloods, nor of the will of the flesh nor of the will of man, but of GOD."

The new birth is the impartation of the divine nature to man. Medical skill several years since discovered the secret of curing by what is called "transfusion." When a patient's blood has become so much impoverished that his case is hopeless, they open the veins of a healthy person and pour into his circulation some of his strong, rich blood. That is what God does in the new birth with our invalid, dying humanity, restoring by a divine transfusion. God yokes His holy nature with our fallen, helpless nature. He pours His life into our life.

Three things enter into the new birth. (1) **The Word.** "Born again \* \* by the word of God" (*I Peter 1:23*). "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature" (*I Peter 1:4; Eph. 5:26; Titus 3:5*). A word of Scripture truth is dropped into the heart and appropriated by a living faith, and a new life is at once generated. (2) **The Spirit.** "Except a man be born of \* \*, the Spirit." The Word is the water, but it is stagnant or dead without the Spirit. The two together form the living water (*John 7:38*). (3) **The Son of man lifted up** (*John 3:14, 15*). He does not say, As Moses was a great teacher or a great worker of miracles, even so must the Son of Man be a great Teacher or Worker of Miracles, that whosoever believeth in Him should not perish, but have everlasting life. No, no, not that; but "As Moses lifted up the serpent, \* \* even so must the Son of Man be lifted up," in order that men believing on Him might not perish, but have eternal life. To make salvation possible requires not only faith in Christ, but also faith in a Christ crucified, a Christ Who shed His blood for us. Dr. George F. Pente-cost is said to have gone to Boston once to deliver a series of Gospel addresses. The committee met him and asked him what his theme would be. He told them that he thought he would take something fundamental and speak on the blood of Christ. Said they, "Doctor, hadn't you better change your subject and make it the death of Christ, for the term blood is not very popular with many of the people in Boston." The Doctor replied, "Jesus might have died in bed without shedding His blood, and 'without the shedding of blood there is no remission of sin.' I expect to stick to the blood as my theme." The people of a town are starving. A train is loaded with bread. An engine is attached to the train and the provisions are carried to the starving. Christ is the Bread, the train is the Word and the Spirit is the engine that brings Christ in his Word to us poor perishing sinners. Without these three elements there can be no new birth.



## The Couplet of Senses

"The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One" (*Acts 22:14*).

"And shouldest hear the voice of His mouth" (*Acts 22:14*).

**N**OTWITHSTANDING the fact that man has five senses, and all five are repeatedly referred to in the Word of God, yet only two seem to stand out with any degree of prominence in the story of Paul's conversion. These two are **seeing** and **hearing**. And it is not without its lessons for us that the seeing and hearing of this verse which we have selected as the basis of this couplet are linked up with the knowledge of the will of God. As much as to say, that the eye-gate and the ear-gate were to serve as the channels through which the Lord would communicate to Paul His will.

Of course, Paul would have us to understand that the mere natural or physical eye alone could not see, nor the natural ear alone hear, the things which God hath prepared for them that love Him (*I Cor. 2:9*). Man is a temple of three courts and the eyes and ears belong to the outer court and are simply the instruments of the senses of an inner court with which they correspond. For instance, a dead man has both eyes and ears, but he neither sees nor hears. That which sees and hears and which corresponds to the eyes and ears (the outer instruments of the senses) has left the body. Paul saw and heard, but his seeing and hearing went a little deeper than the eye and ear of the physical man. It would be a profitable study for one to take his Revised Version and place it side by side with the Authorized Version and then go over the records of the Parable of the Sower as found in the gospels of Matthew, Mark and Luke, and note where the seed fell. First it fell "**by**," then "**on**" or "**upon**," then "**among**," and then "**into**." And it was the one who received the seed "**into**" the good ground, and he alone, of whom it was stated that he "**understandeth**" it. There can be no understanding or revelation of God's will to the individual unless the vision or the voice reaches his innermost being. Man is such a complex being that no psy-

chologist has as yet been able to tell definitely just where the body ends and where the soul begins, and where the soul ends and where the spirit begins. Frankly speaking, the writer is no psychologist, but he knows a few things that the Word of God says, and this is always a safe thing to follow. It is the writer's impression that the different kinds of soil spoken of in the Parable of the Sower not only refer to different types of that many individuals, but in a most definite sense may have a very special reference to the several parts or courts in each man's being. Man, you know, is a trinity—body, soul, and spirit—and who can say that the **"way side"** does not refer to the court of the **body**, and the **"stony ground"** to the court of the **soul**, and that **"among thorns"** to the court of the **spirit** with its encumbered obstructions and the **"good ground"** to the court of the spirit void of those obstructions. My reader may wonder how the **"thorny ground"** can be made synonymous with the **"good ground."** Very easily, for the Holy Spirit is very careful in not once calling it **"thorny ground,"** as we are generally wont to do. He speaks of **"among thorns,"** but the quality of the soil in this instance is never brought into question. And unless the Word can touch the spirit unobstructed and unhindered, there will be no understanding, no fruitage. Until then spiritual visions and spiritual sounds will be a dead language. This lack of discernment will explain an apparent discrepancy in the records concerning the men who were with Paul at the time of his conversion. In Acts 9:7 the record is: "The men which journeyed with him stood speechless, **hearing a voice**, but seeing no man." But in Acts 22:9 the record is: "They that were with me \* \* **heard not** the voice of Him that spake to me." The explanation of this difficulty is that the first record refers to the sound of the voice and the second to the substance of the sound. It is possible for it to be said of men, **"Seeing they see not, and hearing they hear not; neither do they understand."** There is a superficial seeing and hearing that affect only the body. But not so with Paul. He saw with his eyes, and heard with his ears, and understood with his heart, hence was converted and healed.

There is even a hearing and seeing that are not related to, nor dependent upon, the body. They are separate and

apart from the physical man. Was not Paul caught up into the third heavens, even to paradise, and there "**heard** unspeakable words?" And did he not say concerning that experience that he could not tell whether he was **in** the body or **out** of the body (*II Cor. 12:2*)? All this goes to show the possibility of receiving revelations independent of the body. If such a thing were not possible, then he likely would have said, "I know that I was **in** the body, for I **heard** things, and hearing is not possible apart from the body." We do not have the space to develop these thoughts, but merely mention them as material for profitable meditation.

Paul is very careful in making these two senses prominent. He associates them with his conversion. Says he, "I **saw** in the way a light from heaven" (*Acts 26:13*), and "**heard** a voice speaking unto me" (*Acts 26:14*). When he offers his credentials of apostleship, he refers to one of them—"Have I not **seen** Jesus Christ the Lord" (*I Cor. 9:1*)? When he speaks of the proofs of Christ's resurrection, he says, "Last of all He was **seen** of me also" (*I Cor. 15:8*). It was seeing and hearing and hearing and seeing. And of the things of which he received a knowledge through these two senses he was to be a witness. Said Ananias to him, "Thou shalt be His **witness** unto all men of what thou hast **seen** and **heard**" (*Acts 22:15*).

These two senses which stand out in such bold relief in the conversion and life of Paul are no less conspicuous in the fall of the first pair. Eve first **listened** to the serpent (*Gen. 3:1, 4*), and then **looked** at the tree of forbidden fruit (*Gen. 3:6*). It was through the **ear** and the **eye** that the serpent led our first parents astray. In "Paradise Lost" Milton pictures an angel called Uriel being sent down from heaven to look in the Garden of Eden for the devil. He represents this angel with a wand in his hand, moving about the Garden, but he can see Satan nowhere. At length he sees a toad lying in the ear of Eve. He touches the toad with the tip of his wand, and out springs Satan. The thought is that the devil has captured the ear of the race and expects to hold it. And he will do it until some day the sinner hears the voice of the Son of God and is made alive in Him.

These two senses are prominent everywhere. Two of

the principal arts—music and painting—are developed in lieu of them. Music is useless if there be no ears to hear it and paintings are worthless if there be no eyes to see them. They form a large part in our railroad systems—the signals for the sight, and the whistle and the bell for the ear. And at every crossing the traveller is halted by a sign board calling upon him to **Look** and **Listen**. The major portion of our intelligence we get through seeing and hearing. And if the Gospel would win its way to the uttermost parts of the earth, it must accommodate itself to these two senses—the printed page for the **eye**, and the voice of testimony for the **ear**.

### THE SENSE OF SEEING.

Let us study this part of the couplet by looking into the Word of God and noting the different kinds of eyes mentioned there.

1. **The blind eye.** Dr. A. T. Pierson in one of his works gives three forms of blindness. (1) Amaurosis, in which impediment exists, not to the entrance of the rays of light to the eye, but to the transmission of impressions to the brain. This is a case of "seeing they see not." (2) Cataract, in which the lens itself is converted into an opaque mass. Of this class Jesus would say, "If the light that is in thee be darkness, how great is that darkness!" (3) Inflammation, in which the proper texture of other tissues of the eye is destroyed. Blindness not only endangers the life of the one afflicted with it, but all those also who are in any sense influenced by such a person. "If the blind lead the blind, both shall fall into the ditch."

There are two kinds of blindness spoken of in the Word of God: congenital or pre-natal blindness, and post-natal, or blindness that was brought on sometime after birth. It is our impression that these two classes represent two different groups of persons. The first represents the sinner who never had spiritual sight, and the other stands for the believer who once had sight but whose vision has now grown dim. Such were some of the Laodiceans (*Rev.* 3:17). And one thing is always characteristic of a believer whose spiritual sight is failing him: like Isaac when he was old and "his eyes were dim" (*Gen.* 27:1), he is governed by his feelings (*Gen.* 27:21) and substitutes and

follows these instead of the hearing of faith (*Gen. 27:22*). Feeling and faith are always contradictions. The moment a person begins to walk by feeling it is an unmistakable sign that the vision of faith has grown dim.

**2. The obstructed eye.** This is the eye with the "beam" (*Matt. 7:3*). No man will be able to pull the mote out of his brother's eye until he first gets the beam out of his own eye. Two men were said to have gone to the forest hunting with only one gun. The one without the gun pointed to the top of a tree, calling the attention of his comrade to a squirrel. The comrade looked and looked, but saw no squirrel. Finally he turned to his companion and discovered an insect on his eyelashes. This, no doubt, is only a story, but it expresses a truth.

**3. The painful eye.** This is the eye that dreads the light, and is subject to pain and distress by it because of weakness or inflammation. It cannot look upon God who is Light, but cries, "Mountains fall on us and hide us from the face of Him that sitteth on the throne." The possessor of such eyes "hateth the light, neither cometh to the light, lest his deeds should be reproved." Like prisoners in the Bastille, they get so accustomed to the darkness that they are unable to bear the light, hence prefer their cell to the freedom of the open day. Light condemns them, therefore love they "darkness rather than light."

**4. The evil eye** (*Matt. 6:22*). This eye is said to suffer from the confusion of double vision; perspective and localizing power being destroyed. There is no true perception of form, figure, distance, dimension or color. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Spiritual things to him are as badly distorted as would be a landscape if looked at through a badly twisted pane of glass. There is a story of a painter who had bitterly offended a woman, so that she determined to take a cruel revenge. He was about to paint a picture for exhibition at a famous gallery, where he hoped to gain the first prize. The woman resolved to spoil that picture, and she went about the work very cunningly. She did not meddle with the picture itself; all she did was to give the painter a cup of coffee every day, into which she had put a small white



powder. What harm could that do? you ask. Wait a while and the story will tell you. The painter labored diligently, and was well satisfied with his work. He was so confident that he should succeed in carrying off the prize, that when his picture was hung in the gallery, he placed a curtain before it, which he did not mean to take down until the last moment before the judges gave their award. The other pictures seemed to him very badly colored; the trees in them were all yellowish; their flesh-color more like leather than flesh, and the tint of their seas like that of boiled greens. He felt sure that his picture far excelled such wretched daubing. When he drew aside the curtain from his picture, he was gratified to see that a crowd quickly gathered round it; but the crowd did not admire. On the contrary, every one burst out laughing, and people called to their friends to come and look at his droll thing. His picture was entirely blue! What he had meant for flesh-color was violet in shadow; what he had meant for emerald green was like blue ink; and his trees were of the tint of blue serge. His enemy had poisoned his eyes, so that he saw everything as through yellow spectacles. Even more so has the spiritual vision of man been distorted by the poison of sin.

5. **The near-sighted eye.** He "cannot see afar off" (*II Peter 1:9*). The context shows that this defect of vision manifests itself in two directions. First in the **retrospect**. It sees only dimly the day when its possessor became partaker of the divine nature. He "hath forgotten that he was purged from his old sins." Second, in its **prospect**—it "cannot see afar off." Its vision of the abundant entrance "into the everlasting kingdom" (*vs. 11*), and its view of the "power and coming of our Lord Jesus Christ" (*vs. 16*), are distressingly dim. That man is doubly wretched whose vision is so limited that he can neither look back to the sufferings of Christ in his stead, nor forward to the glory of Christ that shall at the last be revealed in us.

6. **The "closed" eye.** "Their eyes have they closed" (*Acts 28:27*). It is said that there are three ways of excluding light. (1) By a veil (*II Cor. 3:14*); minds blinded by a veil of prejudice and unbelief. (2) By contraction as when bigotry narrows visual power. Dr. Holmes compares a bigot's mind to the pupil of the eye; the more light

you pour upon it the more it contracts. (3) By actual closure—shutting out all impressions.

7. The **"single" eye** (*Matt. 6:22*). The single eye sees but **one** object—Jesus only. Its possessor knows but **one** shepherd. He entertains but **one** hope. He is absorbed in **one** lofty purpose. He is consumed with **one** burning desire. It is said that if you attempt to interest him in chemistry and mention salt-peter, he is likely to think of the Apostle Peter and the great sermon of Pentecost, and the three thousand souls won to Christ, and he is apt to speak to you about salvation. If you should press him a little harder and lead him on to another point in chemistry and tell him that salt-peter is an ingredient of gunpowder, he is likely to tell you of the dynamic of the gospel, "which is the power of God unto salvation to every one that believeth." It is said that there was a certain man who had only one good story to relate and that was about "guns." It had made such an impression on him, that he brought it forth on every occasion. No matter what the conversation was about, it would not be long until he would startle the company by stamping vigorously with one foot upon the floor and exclaiming, "Ah! that reminds me, speaking of guns," and forth would come his oft-repeated story. Like Anacreon's harp that was wedded to one subject alone, and would learn no other. Oh for the "single eye" that would know nothing among men save Jesus Christ and Him crucified.

8. The **open eye**. This is the eye that constantly looks "unto Jesus the Author and Finisher of our Faith." Many are orthodox as to Jesus being the **"Author"** of faith, but woefully heterodox as to Him being the **"Finisher"** of faith. They are confident that somehow that it was "He which hath begun a good work" in them, but they have more or less misgivings as to whether He will be able to "perform it until the day of Jesus Christ." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

### THE SENSE OF HEARING.

Our Lord gives two precautions in respect to hearing: First, "Take heed **what** ye hear;" and, second, "Take heed **how** ye hear."

Man is so slow to hear in matters pertaining to the Spirit, that he must be constantly counselled on this point. There are no less than seven instances in the Gospels in which the words—"He that hath ears to hear, let him hear"—appear. And the message to each one of the seven churches of Asia is: "He that hath an ear to hear, let him hear what the Spirit saith unto the churches." In the first three messages these words precede the promise to the overcomer, and in the last four messages they follow that promise. This fact is tremendously voiceful. At the first the Spirit could speak to the whole assembly of believers, but toward the close of the church period His voice is only heard by that little flock of believers known as the overcomers. The voices of the world drowned the voice of the Spirit. A man was standing one day in a telephone booth, trying to receive an important message, but had great difficulty in hearing. He kept saying, "I can't hear." After a while the man at the other end of the line said, "If you will shut the door you can hear." The voices of the world have made many a man and church insensible to the voice of the Spirit.

There is a solemn picture of the man who is "dull of hearing" found in the last five verses of the fifth chapter of Hebrews. The soul of the Apostle fairly yearned in a desire to tell the many things that were in his heart respecting Christ as a Priest "after the order of Melchisedec," but he could not, because of the dulness of their hearing. How often the faithful minister of Christ longs to lead his people out into the deeper truths of the spiritual life, but he cannot. He has "many things to say," but, like the Apostle, he finds them "hard to be uttered." Not hard for the minister because of the great depths of those truths; oh no, not that, but "hard to be uttered," seeing the people "are dull of hearing." The seed is all right, but the soil is not in a condition to receive it. This is the thing that makes preaching hard and causes the ministers' locks to turn prematurely gray. Many churches these days are installing acousticons in their church auditoriums for the benefit of those whose hearing is defective. We do not know but that something of the kind might serve a splendid purpose for the spiritually defective.

Those who have had any experience in speaking to per-

sons who were partially deaf will know something of the troubles of the minister who is called to preach to a people of whom such are a type. Our grandmother on our father's side spent the closing years of her life with us. She was hard of hearing. She was a dear old soul and we children all loved her. Children generally love their grandmother. But when we would tell her something she would generally say, "What? What was that you said?" and we were compelled at times to repeat it again and again before she got it correctly. Some day we might come in and say, "Grandmother, do you see the snow coming down?" and she would likely reply, "What? A show coming to town? I hope not." Her dulness of hearing caused her to fail to distinguish between the beautiful white snow, which is a type of a heart washed by the blood of Jesus, and a 10 cent vaudeville performance with its terrible aftermath of debased morals and poisoned imaginations.

Our senses need to be exercised, lest they become atrophied. The fish in some of the dark caves of the earth are said to be blind. Senses lose their power through lack of use. It is only "those whom by reason of use have their senses exercised" who can "discern both good and evil." Our wife formerly taught music. Her ear is cultured to a high degree in distinguishing sounds. Ours is not, yet we love to sing in the public services of the sanctuary. But not a few times in coming home from a service she has told us that we were a step or a half step sharp or flat in the first or last hymn. Of course, she knew and some of the rest in the congregation knew, but we didn't. Our sense of hearing by reason of lack of use was not exercised to discern the difference in sounds. We once heard of some musical professors who were making a display of their ability on their stringed instruments in the rendition of some of their most classical numbers. Among their auditors was a person whose appreciation of classical music was so limited that he thought the performers were only tuning their instruments. We are not quite as bad as that.

We had a cousin, a telegraph operator, now dead, who had the distinguished ability of being able to send and receive a message at one and the same time. When boys we used to loiter about the railroad station in our little

country town waiting on the arrival of the incoming trains. Often when standing outside the operator's window at the little station he would suddenly change the subject of conversation by saying, "The train is 15 minutes late." "How do you know?" we would inquire. "Why, they just reported it," he would reply. "Just reported it!" We hadn't heard any report, although he insisted that the message had just come in on the wire. All we heard was "tick a-lick, tick, tick, tick a-lick." But there stood our cousin, his ear picking out the message from amidst the confusion of several instruments. How sadly manifest is this lack of discernment seen in the spiritual man. On one occasion when the Father spoke from heaven to the Son, saying, "I have both glorified it and will glorify it again, the people that stood by and heard it said that it thundered." Some people can not tell the voice of the Shepherd from that of the wolf. They distinguish no difference between the Gospel's joyful sound and that of a message on heresy, so long as the speaker possesses a musical voice, a fluent delivery and a charming personality.

There is a story told of a musical amateur of eminence, who had often observed the Rev. Mr. Cadogan's inattention to his performances. He said to him one day, "Come, I am determined to make you feel the power of music; pay particular attention to this piece." It was played. "Well, what do you say now?" "Just what I said before." "What! can you hear this and not be charmed? I am surprised at your insensibility! Where are your ears?" "Bear with me, my Lord," replied Mr. Cadogan, "since I too have had my surprise: I have from the pulpit set before you the most striking and affecting truths; I have found notes that might have wakened the dead; I have said, Surely he will feel now: but you never seemed charmed with my music, though infinitely more interesting than yours. I too might have said—'Where are his ears?' " The sad fact ever remains to harass us, that man in his natural state is insensible to things spiritual and heavenly. Unless operated upon by the Holy Spirit, unless grace opens his sensibilities, that which would ravish, charm and carry away with delight the true believer, will not affect him one whit. The fact is that he is dead, and dead men hear no sounds.



# The Couplet of Dispensations

"Taught according to the perfect manner of the law of the fathers" (*Acts 22:3*).

"Called me by His grace" (*Gal. 1:15*).

HERE have been no less than six dispensations already, including the present one in which we are now living, yet only two seem to be brought into the limelight with any degree of prominence in the story of Paul's conversion. These two are **Law** and **Grace**. And it is almost shocking to witness the dense darkness among the professed people of God in respect to these two things, notwithstanding the clearness with which the Word speaks of them. No student will ever be able to get anywhere in his understanding of the sacred Scriptures so long as he does not see Law and Grace in their true light and relation. Until he is able to rightly divide the Word on these two points, there can be only confusion and contradiction. Like Israel in the Wilderness, he may show great signs of activity and apparent progress, but in spite of his most strenuous efforts he will get nowhere. His movements will be circuitous.

Paul is a splendid type of man under both Law and Grace. Before his conversion, it was Law; after his conversion, it was Grace. Remember, Paul could not be classed with the non professors before his Damascus road experience. He was not a sinner who made no claims to piety. He was a man who "had religion." Of this there can be no doubt. Hear it from Paul's own lips as to the kind of person he was before he met Jesus: "After the most straightest sect of our religion I lived a Pharisee" (*Acts 26:5*). He not only had an ethical righteousness, but also a legal and ceremonial righteousness. He did not hesitate to speak of having a "righteousness, which is of the law." More than that, he ventured even a little farther and tells us how meritorious he considered that righteousness to be. Says he, "Touching the righteousness which is in the law, **blameless**" (*Phil. 3:6*). In other words, Paul was the very best that a man could possibly be under law. But he was not saved—he had no Christ

in his "religion." And the failure of this splendid man to be saved by the law, with all his blameless righteousness, would preclude the possibility of any others being saved in that same way. If the best fail, surely the worst can not hope to succeed, for the lesser is always included in the greater. Let others therefore not attempt such a hopeless task. But God, by His grace, called and saved Paul on the public highway near to the city of Damascus. And it was then and there that there was imputed to him by faith the perfect righteousness of Christ; and he was so entranced by this newly found goodness that ever after that he refused absolutely to make any claims of merit for his own righteousness, desiring always and only to be found in Him, not having his "own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

One day, as John Bunyan was passing into the field, and that too with some dashes on his conscience, fearing lest all was not right, suddenly this sentence fell upon his soul, "Thy righteousness is in heaven." Then he seemed to see with the eyes of his soul, Jesus Christ at God's right hand. "There," said he, "is my righteousness," so that wherever he was, or whatever he was doing, God could not say of him, He wants a righteousness, for that was just before Him. He also saw, moreover, that it was not his good frame that made his righteousness better, nor his bad frame that made his righteousness worse, for his righteousness was Jesus Christ Himself, "The same yesterday, today, and for ever." Then did his chains fall from off his legs indeed; his temptations also fled away, so from that time forward those dreadful Scriptures concerning the claims of the law left off troubling him.

### LAW AND GRACE CONTRASTED.

Some things are only seen by contrast, hence it may be of some aid in the understanding of law and grace to set them forth in this form. Many such lists have been made and by the help of them we shall submit herewith a list for the benefit of our reader.

The law was given by Moses (*John 1:17*). Grace came by Jesus Christ (*John 1:17*).

Law reveals sin (*Rom. 3:20*). Grace reveals a Saviour (*John 3:16*).

Law pronounces a curse (*Gal. 3:10*). Grace announces a blessing (*Rom. 4:6-8; Gal. 3:13*).

Law works wrath (*Rom. 4:15*). Grace shows mercy (*Eph. 2:4; Rom. 5:8,9*).

Law brings man into bondage (*Heb. 2:15; Gal. 4:1-3*). Grace brings him into liberty (*Gal. 5:1*).

Law says, do and live (*Gal. 3:12*). Grace says, live and do (*Rom. 8:2-4*).

Law says, thou shalt love God (*Deut. 6:5*). Grace says, God loves us (*I John 4:10-19*).

Law makes blessing the result of obedience (*Deut. 28:1-2*). Grace makes obedience the result of blessing (*I John 3:1-3; Eph. 1:3*).

Law is the strength of sin (*I Cor. 15:56*). Grace is the power of God (*Rom. 1:16*).

Law demands holiness (*Deut. 6:24-25*). Grace produces holiness (*Rom. 6:14-22*).

Law exacts the unwilling service of bond slaves (*Rom. 7:1, 2; Gal. 3:23, 24*). Grace wins the willing service of free men (*Rom. 7:6; Gal. 3:25*).

Law says, "If" (*Deut. 28:9-15*). Grace says, "Therefore" (*Rom. 12:1; II Cor. 7:1*).

Law promised rest at the end of the week (*Exod. 20:1*). Grace begins the week with a rest (*Heb. 4:9; Luke 24:1-6*).

Law says, "Be ye perfect" (*Matt. 5:48*). Grace says that we are perfect (*Heb. 10:14*).

Law was engraven on stone (*II Cor. 3:7*). Grace is written on the fleshly tables of the heart (*II Cor. 3:3*).

Law had a glory that fadeth and was done away (*II Cor. 3:7*). Grace has a glory that excelleth and remaineth (*II Cor. 3:10, 11*).

Law kills (*II Cor. 3:6*). Grace makes alive (*Rom. 5:21: 6:23*).

Law is so terrible that man flees before it with dread (*Heb. 12:18-21*). Grace is so attractive that both men and angels are drawn to its precious treasures of knowledge (*I Peter 1:10-12*).

Law leaves man "without excuse" (*Rom. 1:20*). Grace

gives him many "exceeding great and precious promises" (*II Peter 1:4*).

Law is an unbearable yoke of bondage (*Gal. 5:1; Acts 15:10*). Grace is a yoke of rest (*Matt. 11:29, 30*).

Law says, "**Do**" something (*Deut. 31:12; 32:46*). Grace says, "**believe**" something that has been done (*John 19:30; Acts 16:31*).

You have likely heard about the experience of the first Moravian missionary to Greenland. He thought he would begin his ministry among the poor Eskimos by preaching to them the self-evident truths of ethics. "Don't steal," said he, "stealing is a sin." "Fool," answered they, "do you think we did not know that before?" "Don't lie," said the preacher, "for lying is an abomination in the sight of God." "Simpleton," answered they, "we knew that before you left home." No saving, quickening power accompanied the ministry among them. It is God's damning power, not His saving power, that flashes along the wire of the ten commandments. Then the missionary began to read to them out of the New Testament the old, old story of the death of Jesus on Calvary between two thieves, and soon the fountains of the deep within them were opened up and copious tears of penitence flowed down their cheeks. Telling them to believe something that had been done soon subdued their obstinate wills and melted their frozen hearts.

Mr. Moody was preaching at a certain place and in the course of his sermon he said that "grace was free; that all were to stop trying to be saved." At the close of the service a woman came to him and said, "Oh! how wretched I am; I have been **trying** to be a Christian, and yet you have been telling me tonight not to try." "Has that made you wretched?" asked Mr. Moody. "Yes," said she, "for if I stop trying, what will become of me?" "But," continued Moody, "if grace is free what are you going to do? You cannot get it by working." And the woman could not understand it.

Law promised long life (*Exod. 20:1*). Grace gives eternal life (*John 3:15; I John 5:11*).

Law turns water into blood (*Exod. 7:19-21*). Grace turns water into wine (*John 2:7-9*).

Law stirs up the bad that is in us and makes us trans-

gressors (*Rom. 7:8, 9*). Grace subdues our badness and helps us to live holy (*Titus 2:11, 12*).

Law kills (*Exod. 32:28*). Grace makes alive (*Acts 2:41*). When the law came out of Horeb about three thousand men died. Under grace at Pentecost about three thousand men got life.

Law rules by holding out a penalty (*Ezek. 18:4*). Grace rules by holding out a reward (*Rev. 22:12*).

In the little country school that Moody attended when a boy they had a very stern teacher who always kept a rattan in evidence. Mr. Moody said that he could still feel the rattan on his back after he became a man. Later on they got a new teacher, a lady, who sought to rule the school by love. No more rattans. What fun the scholars were going to have with this teacher. Moody was the first boy to disobey the rules of the school. She asked him to remain after school, and then she talked to him in a low, kind voice, with tears in her eyes, and said, "If you love me, keep my rules." Moody never disobeyed after that. Those tears were worse than the rattan or a raw hide.

Law works condemnation (*II Cor. 3:9*). Grace brings justification (*Rom. 3:24*).

Law curses (*Gal. 3:10*). Grace redeems from that curse (*Gal. 3:13*).

Law shuts every mouth in guilt before God (*Rom. 3:19*). Grace opens every mouth in praise to Him (*Acts 3:8*).

Law puts a high partition between man and God (*Eph. 2:14*). Grace takes away that which separates from God (*Eph. 2:13*).

Law says, "Hate thine enemy" (*Matt. 5:44*). Grace says, "Love your enemies" (*Matt. 5:44*).

Law says, Do and live (*Matt. 19:17*). Grace says, Believe and live (*John 3:14; 5:24*).

One of the master painters has left us a striking picture. It represents the scene in the wilderness when the Israelites were bitten by the fiery serpents. The serpent of brass is standing, gleaming on the hill. A group of bitten, horror-stricken men and women are endeavoring to tear the serpents from their arms and sides. But yonder is another group covered with serpents, bowing before



Moses, and with clasped hands are pleading for deliverance, but Moses cannot help them, and other serpents strike as soon as one is torn away. That is one side of the picture. But the majority of the people are making no effort whatever, but just looking toward the serpent of brass on the pole, and the serpents are falling off as dead from their persons. There is no need of tearing them away. The one group illustrates an attempt at salvation by doing, and the other by simply believing.

Law has no missionaries (*Matt. 10:5*). Grace preaches to every creature (*Matt. 28:19; Acts 1:8*).

Law is a system of probation (*Lev. 26:3-13*). Grace is a favor (*Gal. 3:22*).

Law utterly condemns the best man (*Rom. 7:7-11*). Grace freely justifies the worst (*Luke 18:14, 15; 7:47*).

Law compels and prohibits. It says, Thou "shalt" and "Shalt not" (*Exod. 20:3-17*). Grace beseeches and bestows (*Rom. 12:1*).

The writer remembers some years ago when his wife tried to "shoo" the chickens out of the yard. She failed in her attempt. That is law. Then we took some feed in our hand and went out through the yard dropping the feed after us and the whole flock left the yard and followed us. That is grace.

On one occasion some workmen were quarrying some rocks, and having made everything ready for a blast they warned every one away from the place of danger. Then the fuses were lighted, and the workmen withdrew; but, to their horror, they saw a little boy, attracted by the light, running towards them. Those strong men shouted to the boy, "Go back! go back!" But of course the boy, having the same nature as the rest of us, only went the more quickly into danger. Still the men cried, "Go back! go back!" But, like the law, they were powerless; not because their voices were weak, but because of the material with which they had to deal. But the mother of the boy heard the call, and seeing his fearful peril opened her arms wide and called, "Come to mother! come to mother!" The boy stopped, hesitated a moment, then ran to her embrace, and so escaped the danger. What all the shouts of the strong men could not do, the gentle voice of the mother accomplished. Their voices were like the

law which says, "Thou shalt," "Thou shalt not;" but her voice was like the sweet sound of the Gospel which says, "Come to Jesus! come to Jesus!"

### SPECIMEN CASES OF "UNDER THE LAW."

Many persons are "under the law" and are not conscious of it. For the benefit of all such permit us to present a few specimen cases.

1. Those who persist in keeping the **seventh day** of the week, commonly known as the Sabbath, as the day of rest and worship. A little tract, "Hard Nuts for Seventh Dayists to Crack," is to the point on this subject.

2. Those who speak of man as being under **probation** for salvation. That time once was, but now that time is past. Man is "**condemned already**," and is now waiting the day of his execution and if anything otherwise, he is only respited or granted a reprieve. The death of Jesus—sin of all sins—was the world's crisis. It changed everything. Up until that time, in spite of innocence corrupted, conscience outraged, authority abused, promises despised, law broken, prophets cast out and killed, the Lord was still on speaking terms with the world. But now a change, a mighty change, takes place. Calvary is brought into the question. There on the little hill top of Golgotha stands the cross in its lowly majesty and on it hangs the only begotten Son of God. God with averted face is on the one side of the cross and on the other side is Satan, exulting in his seeming triumph. And the saddest fact of it all is that the world takes sides with the devil. Jew and Gentile are alike in the attitude they assume toward the Man of glory on the cross. And this fact decided everything. Whatever claims man may have had on God prior to this time, all those claims are forever forfeited. If now he is to receive anything good from the Lord it must come to him in pure grace. Man under law had his probation and he proved a traitor to it, but now he is no longer under law, but under grace.

3. Those who preach the **ten commandments**, either as a means of salvation for the sinner or a rule of conduct for the Christian.

We do not have the space to deal with the question of the law in detail, that is, as a means of salvation for the sinner. Let it be noted, however, that in connection with

the giving of those sacred oracles it is said, "God is come down to **prove** you" (*Exod. 20:20*). What a grand exposition this is of the purport of the law. And right in this same connection Jehovah sets an altar for the burnt offering and the peace offering, and this (not the law) was to be the place of fellowship and blessing (*vs. 24*). Moreover, in the erection of the altar they were not to use a "**tool** upon it." To do so was to **pollute** it. No "tool" of legality is necessary to form a meeting place between God and the lost sinner. And they were not to go up "**by steps**" unto His altar. Man dare place nothing between the guilty sinner and the atoning sacrifice of Christ. To say that the sinner must be brought to a certain degree of mental attainment before he can accept Christ is to put a step before the altar. To say that he must first make himself better is to put a step there. To say that he must pray and weep a certain length of time is to place steps there. Not even baptism or the Lord's Supper, sacred as these ordinances are, dare be placed between the sinner and Christ. No ceremonial or self-righteous steps are necessary in the sinner's approach to God. The best and only thing that such acts can do is to discover the sinner's "**nakedness.**"

And as to the Christian's law of life, it is not written on tables of stone. "This is the covenant that I will make with them after those days, saith the Lord, I will **put My laws into their hearts**, and in their minds will I write them" (*Heb. 10:16*).

Mother love makes a beautiful illustration of this principle. The laws of our commonwealth require parents to care for their children, and penalties are imposed for the transgression of these laws; but there are thousands of mothers who are looking after the interests of their children in the most tender manner who are in perfect ignorance as to the existence of such statutes. And why? **The law is in their hearts.**

The Lord had His own appointed place for the tables of the law and that place was **within** the ark of the testimony. And included with the law in the ark was the golden pot of manna and Aaron's rod that had budded. The manna is a type of Christ our wilderness bread and the budding rod speaks to us of resurrection, but both a

picture of grace. The tables of the law were covered from sight by the golden mercy-seat, upon which was found the sprinkled blood of atonement. "The eye of God could see His broken law only through the blood that completely vindicated His justice and propitiated His wrath (*Heb. 9:4, 5*)." But our modern would-be teachers of the Word would "wrench these holy and just but deathful tables from underneath the mercy-seat and the atoning blood, and erect them in Christian churches as the rule of Christian life." How sad.

One of the clearest illustrations of the law of Sinai being supplanted by the law of Calvary as the rule of Christian conduct is seen in the answer of the man whom Christ had healed of an infirmity of 38 years standing. The carping Pharisees raised the question of the legality of the cure. Said they, "It is the Sabbath day; it is not lawful for thee to carry thy bed." But hear the answer of the healed man. He is not posted in the law. He knows little or nothing about the Sabbath day business of which they are making so much ado. He can not satisfactorily answer their bitter cavillings. But he has learned a new law and of this he can authoritatively speak. It is this: "He that made me whole, the same said unto me, Take up thy bed and walk" (*John 5:11*). To him, as with all of us, Christ was "the end of the law for righteousness to every one that believeth." What if the law did restrict walking on the Sabbath day? Jesus had made whole his feet, and shall they not now walk in obedience to His commands? The law of the Sabbath limited the service of the hands. But Jesus made his hands whole and shall they not carry on the Sabbath day for Him? Man's shoulders were not expected to bear burdens on the Sabbath day? But here is One who has taken the stoop and lameness out of a pair of shoulders of a man, and He says to that man, "Take up thy bed and walk." Shall he not therefore obey Christ's law of liberty and carry his bed, rather than to continue under the yoke of bondage? Here is a new principle of life. It springs not so much from something that God will do for us if we obey Him, but rather from something that He has already done. "Wherefore the law was our school master to bring us unto Christ, that we might be justified by faith; but after that faith is come we are no longer under a school master" (*Gal. 3:24, 25*).

A city occasionally launches a Go-to-church campaign. The Mayor, as a rule, is gotten interested in the project. He issues a proclamation, calling upon all the people to attend church on a certain Sunday. Now the true Christians will be at church on that particular Sunday, but not because the Mayor tells them to be there. Not that they are anarchists and have no respect for law; no, not that, but they are moved by a higher law. They would have been there without a proclamation from the Mayor. It is the love of Christ that constraineth them.

An English writer tells a beautiful story on this point. He was the proud possessor of a beautiful collie called "Jock." When the dog first came up to the city of London, having never seen a crowded city before, he was wild with excitement, and would have dashed away from his master and he never would have seen him again, had he not put him under law by the purchase of a strong chain and collar. Now there is in London, as in the world everywhere three classes of dogs: the stray dogs which have **liberty and no law**, and end their lives at Battersea; there are the respectable dogs, like "Jock," which have **law, but no liberty**; and there is the third class of dogs which occupy, one might say, the Christian position of **law and liberty** combined.

Now "Jock," the collie, soon got to know his new master and one day after he had been with him for about two weeks his master went to the hall to take him out. As usual, "Jock" put up his head to have his chain fastened on his neck, but his master said, "No, Jock, no more chain." He opened the door of his hall and for the first time he bounded out free. He dashed away in the joyous possession of his newly found liberty as if his master should never see him again. But just then another **law** of which he himself was unconscious came into operation. He looked around, and then came trotting back to walk behind his master. His master had gotten his **heart** and a dog will never run away from his own heart. The dog was now held to his master's side by love, a chain much stronger than any made of steel. From that time forth he was governed, not by a law of chains, but by a new principle, the glorious law of liberty.

4. Those whose worship is confined to **rites and cere-**



monies, patterned after those of Israel of old, which were a mere shadow of good things to come, the substance of which was Christ.

Christianity is not a form, but a life and a power. It does not consist in "meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Paul calls it the "power of God." The word used by the Apostle for "power" is the same as the English word "dynamic." Now we have "dynamics," and we have "mechanics." We know the difference between the two. In "dynamics" the moving power is **within**, but in "mechanics" the moving power is **without**. Now we are confronted with a sorrowful sight in the religious world. The church has transformed the gospel dynamics into mere church mechanics, and are endeavoring to save men by the outward power of sacraments. All one needs to do in many assemblies is to be baptized and receive the communion and he is labelled a saint and given a through trip ticket to glory.

5. Those who put their trust in an **earthly priesthood** in contempt of the high priestly work of Christ.

Christ is man's only way of approach to God. His work is perfect and complete. Less than Him will not suffice; more than Him is not needed.

6. Those who in any way or sense **unite Church and State**. The mixture of Church and State so much in evidence these days is due more than anything else to a misunderstanding of a change in dispensations. It was all right and proper under law, for then they were united; but we are now under grace, and under grace they are separated. The union therefore of Church and State is neither biblical nor American, hence if the Christian would be orthodox he must stand for their separation, and if the American citizen would be patriotic he must do the same.

Persons who look upon the church in its relation to the state in the same light in which Israel of old stood to the state must certainly be classed as under the law and sooner or later will find themselves entangled in some of the most unpleasant and inextricable muddles. In the first place, there was only **one** nation that was a theocracy, and to this one nation Israel stood in a very unique relation—in fact, Israel was that nation. Now

there are many so-called Christian (?) nations, hence it will be necessary to decide which one of these nations is Jehovah's people, and to this one nation the whole body of Christendom must yield allegiance, as part of Israel could not yield allegiance to one nation and part to another nation. The church is a unity, just as Israel was a unity. Such a course would have caused untold trouble during the recent World War. But someone will say that the premises of such reasoning are absurd. We are not quite sure about that. If the change from the dispensation of law to that of grace has not effected the principle of the relation of the church to the state, then the parallel must hold good in all points. In the second place, Israel was to form no alliance with the nations about her. To apply this to the present dispensation would condemn the act of the United States in forming an alliance with England and France in the recent war. It would also prohibit America from becoming a part of the League of Nations. In the third place, the propaganda of the men who see no difference between Israel and the church borders very closely upon treason. The slogan of present-day Christendom is to establish the **Kingdom** of Christ on the earth. We have often wondered how these modern religious propagandists harmonize their cries for a **kingdom** with that other plea of theirs for a world-wide **democracy**. The iron of a monarchy does not mix very well with the clay of a democracy. It certainly places our modern leaders in a very embarrassing position. If on the one hand they should speak of the democracy of Christ instead of the kingdom of Christ, then they become guilty of sacrilege; and, on the other hand, if they speak of establishing a kingdom in America, even with Christ as King, they are apt to become guilty of treason.

Every one of us should, and no doubt does, rejoice that we live in a land that recognizes and approves the separation of these two divinely ordained institutions. And strange as it may seem, the State in many instances is in advance of the Church in its recognition not only of this distinction, but also that of the heavenly character of the Church. The State exempts church property from taxation. And why? There can be but one reason. Paul

compares the church and her members to the moon and stars. Now who would think of collecting tribute from the moon? Nor would any one conceive of taxing the stars. These are heavenly bodies. And somehow our statesmen must feel that there is something celestial in the silent influence exerted by the church in the world and that by reason of this mystical influence, as well as the heavenly character of the church, it belongs to a sphere above, and separate, and distinct from all other terrestrial bodies or organizations of men, and hence is entitled to exemption from taxation. You can explain this attitude of the government toward the church in no other way. And while in a Gospel sense the church is debtor to the world, yet in an economic sense the world is debtor to the church. How valuable real estate was so long as old Noah was in the world, but what a crash there was in the market the moment he entered into the ark. How valuable property was in Sodom so long as Lot was there, but just as soon as he left the city the title deeds of the most magnificent mansions became worthless—not worth the paper on which they were written. It is the church in the world today that gives value to many things. But we confess and that with a degree of shame, that the present worldly character of the church has largely forfeited for itself the right to the consideration that it is receiving from the government in its exemption from taxation; and if we were a member of the legislature we would insist on one of two things: that the church either get back to its heavenly mission, or submit to the imposition of taxes.

Warring nations even recognize the supernal character of the church. They consider it a breach of every known law of humanity for an invading army to ruthlessly destroy church property, or to molest ecclesiastical workers in the performance of their respective religious tasks. And why? Simply because there is an inward consciousness that the church does not come within the sphere of carnal combat, that its mission is above this. If it is not, then the church as a separate institution is not needed, for all work could be delegated to the nation, or a union of the two would be advisable. A war waged by the church would be a "Holy War," and this would be entirely contrary to the dispensation of grace in which we

are now living, and a thing that is both dreaded and disapproved by the enlightened nations of the earth.

The church is neither national nor provincial. It does not take its coloring from the institutions and things of this world. Its character is purely heavenly. This comes out quite clearly in the forms of expression used of the church. For instance, you have the church at Ephesus, but never the Ephesian church; you have the church at Rome, but never the Roman church; you have the churches of Asia, but never the Asiatic churches. To be more explicit, the name of the town or city referred to in the New Testament in which a church was found is never adjectived by the Holy Ghost. This is profoundly significant. So there is a church in America, but no American church. And there is a church in England, but there is no English church. The church in America and England is made up of men and women gathered out from among the American and English nations. Permit us to state an extreme case in order that our reader might see the force of what we are trying to say. There is the church in the world, and as such it is a blessing, but woe to that church when it becomes the worldly church. The church may give to the world a certain moral coloring, but as to it borrowing from the world, this it never must do.

Patriotism, or love for country, is founded upon the place of man's natural birth. If he has been born in America he will be an American citizen, and he will naturally love America. If he has been born in England he will be an English citizen, and consequently will love England. But Christianity or the church is founded on the new or second birth. This birth is from **above** and is **spiritual**, and so the church has to do with **spiritual** or **heavenly** things. Recently a dear ministerial brother wrote us these words in a letter: "No church is safe if it departs from the spiritual and heavenly sphere the Head of the church has called it out of the world to fill." Gen. William H. Gibson once said as reported by Mr. McKinley when Governor of Ohio, that he "put the cross first, and just beneath it the flag," and then added, "that is not too high for the cross, nor too low for the flag." Every true Christian, as well as every genuine patriot will confess the pre-eminence of the position of the church over that of governments.

And let us here state a maxim that always has and always will be true, whether men accept it or reject it, that the church has never and will never, express itself in its highest and fullest degree of efficiency except through the channels of the Gospel. To declare and do otherwise is to impugn the wisdom of Jesus who outlined the mission of the church. As a civil institution or movement, or even as an auxiliary thereof, the church has invariably been a dismal failure and the result has always been a deepening of the apostacy; but as a purely evangelizing force it has always been a grand success and as such it has in every instance succeeded in stamping its character upon the century in which it lived.

7. Those who claim temporal prosperity—the accumulation of wealth, etc.,—as evidences of God's favor and acceptance.

When a Jew did well he was blessed with material things. When a Christian does well he is likely to suffer, for all who would live godly in Christ Jesus must suffer persecution, although his spiritual blessing will be multiplied. Under law the wicked got poor; under grace wicked Dives got rich, was clothed in purple and fine linen and fared sumptuously every day. Under law the good got rich; under grace Lazarus, the good man, was poor and found lying in affliction at the gate of the rich. The full understanding of this truth will save the student from an endless amount of confusion and anxiety.

8. Those who make **the sinner's forgiveness of his enemies a condition of his own salvation.**

We know that the Bible speaks of the necessity of forgiving in order to be forgiven. We have read again and again those words: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses" (*Matt. 6:15*), and we will never forget how they used to trouble us. But a little closer inspection of this verse will reveal the fact that the Lord is not here speaking to sinners, but to persons who are under the covenant already; for He refers to them as having God as their "**Father.**" If the Word anywhere does speak of such a thing, we think that we are perfectly safe in saying that it will be found to be speaking to those who are under the law. Under grace it is not forgive in order to be forgiven, but



forgive because we have been forgiven—"forgiving one another, even as God for Christ's sake hath forgiven you" (*Eph. 4:32*). If the Word demands anything on the part of the sinner in the way of works as a condition of salvation, then the finished work of Christ on the cross is once and forever marred and robbed of its glory.

9. Those who teach that the **Church or any part of it will pass through the Great Tribulation.**

To declare such a doctrine would seem to say that justification is only partial and that the believer's standing before God does not depend entirely upon the work of Christ. We would not desire to thus minimize the work of the cross, nor would we seek by such a scheme to magnify the work of man. Works belong to the law system. The Tribulation is the "wrath of the Lamb" (*Rev. 6:16*). Now the Word is very explicit in its guarantee that those who have already been "justified by His blood", "shall be saved from wrath through Him" (*Rom. 5:9*).

10. Those who **reject the doctrine of the security of the believer.**

If the believer's security depends upon his doings, then salvation becomes a mixture of grace and works, and such a combination is unthinkable in the light of Bible testimony. "If by grace, then it is no more of works; otherwise grace is no more grace. But if it be by works, then it is no more grace; otherwise work is no more work" (*Rom. 11:6*). The moment that works are injected into the question of a man's salvation, that very moment the individual places himself under law, and he at once becomes a "debtor to do the whole law" (*Gal. 5:3*).

### DANGER OF GRACE.

Some are apt to tell us that the preaching of the doctrine of the grace of God has a tendency to produce antinomianism. With the hypocrite it might, but what of it? The sooner he is shown up in his true light the better it will be for all parties concerned. So instead of such a charge being a discredit to the doctrine of grace, it is really a compliment. It is one of the strongest proofs that a doctrine is gospelly sound, for if there is one thing above another that the Gospel does, it is to reveal one's

self to himself. And did not Simeon say to Mary concerning the Christ: "Behold, this Child is set for the fall and rising again of many in Israel, \* \* that the **thoughts of many hearts may be revealed?**"

But to the true believer the effect of the doctrine of grace is just the opposite to that upon the hypocrite. There must be something terribly abnormal about a person when grace once works an injury to him. We are reminded of the incident of the party of ladies and gentlemen who driving along a country road, came upon a small and very ragged and terribly dirty boy who sat knocking a stone against his head. He continued battering away until the passers-by became alarmed. "My poor child," exclaimed one of the ladies, "what are you doing? Aren't you hurting your head frightfully?" The boy stopped, abashed, but with a perfectly good conscience, replied, "Yes'm, I am, but it feels so good when it stops hurting." Now there is something abnormal about such an act of a child. It is exceptional. We can hardly conceive of it being possible. And precisely so did Paul feel about those who would turn the grace of God into lasciviousness. Said he, "Shall we continue in sin, that grace may abound?" In other words, Shall we beat our heads with stones, that it may feel good after it stops hurting? "God forbid. How shall we?"—it is preposterous to conceive—"how shall we who are dead to sin, live any longer therein?"

Is it a fact that the grace of God will cause a man to prove unfaithful to Christ? We cannot see it. Suppose we have two valuable articles. The one we offer as a pure gift; and for the other we bestow part of its value as a gift and for the other part we demand its equivalent in service. Now which of the recipients of these two articles do you suppose is likely to do the most for us in return? Common sense would tell us that it would be the one who got the article as a pure gift without a single demand of service. Quite true. But suppose we say to the man who got his article for part pay and part as a gift that now he must keep on his good behavior, as the article is likely to be recalled at any time. What do you think he would do? We can imagine him coming back and casting the thing at our feet and saying, "There, take it, if

that is the way you are going to do. I don't want that kind of a gift." And would you blame him? Whether you add works before faith or after faith; that is, make works either a condition in obtaining salvation, or else a condition in keeping it, it is about all one and the same thing. It is works nevertheless. And you will find him to be the best and most faithful Christian who has discovered that his works are nothing and that Christ is everything.

The cases we have given on this point are only suppositions, we know, and for this reason they may be objected to by our reader. Very true, yet is it not a fact that the Word of God bears us out in our suppositions? Think, if you will, of Simon the Pharisee and the woman which was a sinner (*Luke 7*). The sinful woman was a "five hundred pence" debtor and Simon was the "fifty" pence debtor. When they had nothing to pay the gracious creditor frankly forgave them both. Jesus asked Simon to tell Him which of the two debtors would love the creditor most. Simon "supposed that he to whom he forgave most." And Jesus approved his judgment in the matter. It is always thus. Now let us make the application. Who is it that is forgiven "**most**," the man who is saved partly by works and partly by grace, or the person who is saved entirely by grace? The one who is saved alone and exclusively by grace, of course. And who will love most? Why the one who is forgiven most. Always. This is Bible logic, hence if our reader questions our conclusions he will have to fight it out with the One who gave us the word. And strange, yet not strange to the one who understands the operations of grace, a large part of the latter part of this seventh chapter of *Luke* is a record of the many things that Simon who was forgiven the least failed to do for his Master, and the large list of things that the woman who was forgiven the most did do for Him. It is always so. The measure of a man's appreciation of the work of Christ in his behalf will invariably be the measure of his faithfulness to Christ.

We are anxious to make this thought perfectly clear. An African chief sentenced a slave of his to death for unfaithfulness. As a slave he was under law, and as such he failed to perform his duties to his master, as every one

sooner or later must do who are under law. An Englishman begged his release. But neither money nor ivory could buy his liberty. The chief could get these things by plunder or confiscation. He wanted blood. The condemned slave was placed before the archers. The order was given to shoot. The Englishman jumped in front of the archers and received an arrow in his arm. He drew it from his flesh, the arrow still trickling with blood and presented it to the chief, saying, "Here then is blood for the life of the slave." The blood was accepted and the slave was set free. His freedom was a pure gift, an offer of an expression of genuine grace. And what was the result? Did it foster in him a spirit of antinomianism? By no means. He followed his savior everywhere he went, refusing to leave him. He counted himself not his own, but gave his service fully and absolutely to his new master. He had found a new law of service. Under the old chief, serving in dread and fear, he failed in his service. Under his new master, serving under the law of love, he was a success. He had the law in his heart.

### FROM LAW TO GRACE.

The great question with many is: How can I cross from the realm of law into the sphere of grace? To some of us the way is most simple, but to others there seems to be a clash in the writings of Paul on this point. At one place he tells us that we "are not under the law, but under grace" (*Rom. 6:14*). And then in the very first verse of the next chapter he tells us that "the law hath dominion over a man as **long as he liveth.**" You will wonder now whether we are dead or alive. If alive, we are, according to the Apostle's reasoning still under the law. Now Paul has placed us into this awful dilemma and we must look to him to help us out. In the light of his simple logic there is virtually only one way of escape from the dominion of the law, and that is through **death**. And this we know to be a fact. None of us ever heard of a dead man taken to the scaffold or a corpse led to the electric chair. Death nullifies every claim of the law. We once heard of a man who was in debt. His creditor came to his house, and presented a bill representing the full amount of the claim. The insolvent man, however, had just died.

The creditor was met at the door by the widow. He insisted on an immediate interview with the man of the house, demanding immediate payment of the debt. The poor, distressed woman admitted him and took him to the room where the man was lying. He gazed in astonishment as he saw the man cold in the embrace of death, and said, "He's dead." "Of course, he's dead," said the widow of a few hours. And the bill was never presented.

Now, then, for the chief question: If only death releases us from the law, have we really become dead? Did we actually die? On this point Paul is equally clear. His illustration of the woman and her husband in the seventh of Romans is very much to the point on this phase of the question. He states three things: (1) The woman is "bound by the law of her husband so long as he liveth." (2) "If, while her husband liveth, she be married to another, she shall be called an adulteress." (3) "If her husband be dead, she is free from that law." Now the woman represents the church and the husband represents the law. If the church should marry the Man in the glory without first being freed from her former husband, the law, she is a spiritual adulteress. What an awful stigma upon the man whose religion is a mixture of law and grace. It is to be feared that many of our pulpits and the majority of the pews in our churches, are filled with persons guilty of spiritual adultery.

But when and how did the believer die by the which act he became dead to the law? Years ago, in a war between Austria and Germany, in order to fill the German regiments a draft was ordered. Among those thus impressed was the only son of a widowed mother, who depended alone upon this son for support. The neighbors, learning of the sad news, combined and raised a purse for the purpose of securing a substitute. They found one who agreed to go as the representative of the boy. When he appeared before the recruiting officer he declined to take him. "I want Frederick," said the officer, "and your name is not that." "No, but I am the substitute of Frederick." "The law does not know any substitutes and I cannot take you." "Is there no way," said the young man, "by which I can be accepted?" "I know of no way," said the officer, "unless you take Frederick's name." He did so and on the



register of the regiment the name of the drafted boy appeared. The regiment went to the front, and one day in a sharp battle the substitute fell. The regiment became decimated and a new draft was ordered, and it so chanced that again in this little German village Frederick was drafted. He was summoned before the officer to take the obligation. He went, but when told to sign the paper, he refused. "Why not?" said the officer. "I am dead," said Frederick. "What do you mean?" "I mean that I am dead. Look in your report of such a battle and you will find my name as having fallen on the field." And turning to the record they found his name among the dead. He was **dead to the law** through a **substitute**. It had no longer any power over him. And this is precisely what has happened with us. Listen. "Wherefore, my brethren, ye also are become **dead to the law** by the **body of Christ**, that ye should be married to another, even to Him who is raised from the dead, that ye should bring forth fruit unto God." Christ was our substitute; we died with Him and in Him.

"Free from the law, oh, happy condition;  
Jesus hath bled and there is remission;  
Cursed by the law and bruised by the fall,  
Christ hath redeemed us once for all."

For a long, long while we used to wonder why it was necessary for the Lord to pay so great a price to redeem poor, wretched, worthless sinners. Then finally our eyes were opened to the fact that it was not the sinner's worth, but rather his worthlessness and his relation to the law, that exacted the exorbitant price. For instance, here is an old worthless sot of a sinner, his hands red with crime and just taken into custody by an officer of the law. Now what is he worth? Not a cent. More than that, he is not only worthless but, on the other hand, he is a burden, and an expense and a jeopardy to the peace and safety of the community. But buy him out of the hands of the officer of the law, if you will, and see his price. You will be astonished. And the greater the crime the greater the ransom price that will be demanded. You can bail a man guilty of common larceny for a mere pittance, but for murder or treason the price will run into the many thousands of dollars. So with us, it was our relation to law

and the greatness of our crimes that demanded the infinite ransom of Christ. If man would know the gravity of his sin, then let him read it in the greatness of Christ's sacrifice.

But when we preach salvation by grace through faith, without works, men are apt to ask us what becomes of the sentence of the law. Paul anticipated such a question in his epistle to the Romans and gave an answer before his auditors had time to propound their query. Said he, "Do we then make void the law through faith? God forbid; yea, we establish the law." We have already incidently answered this question by what we have said of Christ as our substitute, but let us relate another little incident and then tell us whether we "make void the law," or whether it is magnified and made honorable through grace. A friend of Dr. A. C. Dixon's father was a judge, and there came before him a very bad man. The trial proceeded and the man was found guilty. The judge recognized the culprit as a friend of his in his boyhood days when as lads they both played together on the green of the little old country village. But the judge must mete out justice, and so he passed a sentence of a fine of £20 or imprisonment, knowing that the man would have to go to jail, for he had nothing to pay. When the judge had passed the sentence, he handed in a check for £20, and said: "I will pay your fine because of old times." Now tell me, did that judge make void the law, or did he declare the righteousness of the law? He declared the righteousness of the law, and then he could show mercy, but not before. If he had allowed the man to go scot free without meeting the demands of the law, he likely would have been impeached. Righteousness demanded the execution of the sentence. So Jesus Christ first meets the righteous demands of the law and then He shows mercy.

One day we were reading the first chapter of the Book of Romans and came to that wonderful 16th verse—"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth"—and we thought within ourselves, what a marvellous exhibition of the love, and mercy, and grace of God! But we were almost stunned when we came to the next verse—"For therein is the RIGHTEOUSNESS (not mercy or love)

of God revealed." It was a new revelation to us of the work of Christ, and we saw as never before how exacting Jehovah is, that He will not allow a single guilty sinner to escape until he, or his substitute, has paid the very last farthing of the claims of a broken law. We were as dense on this point as the one who visited the lone woman, living in a Highland cot, and said to her, "We must just hope in God's **mercy**, Betty." But the old lady seemed to have a clear grasp of the Gospel and said, "I am limping to His **justice**." "Did you say justice?" said the inquiring visitor; "I never heard anybody say that before." "Well, it's just like this," said the dear old Spirit-taught soul; "God punished His own Son when He stood as my Surety, and He is too just to punish me, although I well deserve it, so I'm trusting to His **justice**."

"Payment God will not twice demand,  
First at my bleeding Surety's hand,  
And then again at mine."

The substitutionary view of the atonement—Christ dying in the sinner's stead—is the only theory that can adequately interpret all the circumstances of His trial and crucifixion. When they falsely accused Him of almost every thing that was wicked, "He answered nothing" (*Matt. 27:12*); simply "held His peace" (*Matt. 26:63*). Why didn't He deny the charges? The reason is clear; He is being tried as the sinner's substitute—taking our place—and all the things said against Him could be truthfully said of us, and so as our Substitute He has no defense to make. Guilt has no answer for the accusations of the Law. But it was not His guilt, but **ours**, for He "bare **our** sins in His own body on the tree." He suffered "the Just for the unjust." The Lord "laid on Him the iniquity of us all."

The very age at which Jesus died seems to speak to us of **substitution**. Our attention was recently called to that strange fifth chapter of Genesis, commonly known as the "graveyard" chapter. Particular stress was placed on the fact that all those whose death is recorded in that chapter, that the age at which each one died is also definitely stated. Why record their age? The Holy Spirit must have some purpose in this, as He does not preserve

these records for the mere gratification of curiosity, nor does He add any words for simply rhetorical embellishment. Had not Jehovah said to Adam, "The DAY that thou eatest thereof thou shalt surely DIE?" Now inasmuch as "in Adam **all** die," and that "one **day** is with the Lord as a **thousand years**," therefore all men must die before they reach a thousand years. If not, the Word of God would seem to be broken. And strange, there is not a single statement in that chapter of any one of them having been smitten by disease or stricken down with accident by him who had power over death, that is, the devil (*Heb. 2:14*), and yet they all died. So from the beginning it would appear that it was possible for one to have lived to the age of 999 years, but no longer. But in Genesis 6:3 we find the generation of man set at 120 years, although no particular declaration that he could not live beyond that period. Again in Psalm 90:10 the time is further reduced and made threescore and ten, or 70 years. But now a generation is anywhere from 30 to 35 years. But why didn't Jesus live to be 1000 years old? Or why did He not live to the age of 120 or even that of 70 years? The reason seems to be clear. He was "made of a woman, made under the law, to redeem them that were under the law." Hence when He "became obedient unto death" it was not a death in the hundreds of years, nor yet at 120, nor even at threescore and ten, but He died at a little more than thirty years, the very lowest average of a generation of the human family. He must do this, it seems, for He is our **Substitute**, and He must die not only for some, but for **ALL**. There is scarcely an incident associated with Calvary but what emphasizes the doctrine of substitution.

And note the cry that sounds out from the darkness of the cross: "My God, My God, why hast Thou forsaken Me?" The doctrine of Christ as our Substitute is the only satisfactory explanation of that cry. It is sin that separates between God and man (*Is. 59:2*), and so inflexible is this law that the very moment that Jesus took the place of the guilty sinner He Himself suffered isolation from the Father. God cannot, so to speak, have even His own Son in His presence if there is sin on Him. There is no other interpretation to be given to that cry. You can-

not explain it on the basis of the governmental or moral influence theories of the atonement. We cannot say that "Jesus died as a spectacle, as a touching and supreme object lesson in altruism, as the law of life." If this is all there was in the death of Jesus, then the fact that the Father forsook Him can mean nothing more nor less than a Divine disapproval of His act, and that the things that He suffered were a penalty for His wrong doings. Here is about the substance of such a theory: a man, who also is a father, teaches school. The scholars under him are distressingly unruly. He wants to give them an exhibition of how much he hates their badness. He brings his innocent little son to school, and gives him one hundred lashes of the cat o' nine tails until his back is badly lacerated from the effects of the lashes. Then he says to the scholars: "Now, will you be good?" They see the gravity of their sins and the penalty that will befall them if they continue in them, and are touched by the excruciating suffering of the teacher's little son and by it are moved to good behavior. Now this sounds all well and good, but somehow it breaks down at one of its strongest points as an explanation of the atonement. Listen. After all that, do you think that that father would then pen that child in a dark room for its noble act, as many parents are wont to do with their naughty children? No! a thousand times no! And if such is the meaning of the atonement, it falls far short of explaining the three hours of darkness of the cross and the forsaken condition of the Son. We might be inclined to believe such a theory if the heavens had opened over the cross during those awful agonizing hours and a voice of approval had been heard, saying, "This is My beloved Son in Whom I am well pleased." But such was not the case. Taking all the facts into consideration we are shut up to this one conclusion, that the separation from God and the "outer darkness" were the just dues for us wretched sinners and that Jesus suffered these things because He took our place. It is a travesty on the cross of Jesus to think that the story of Calvary has no more use than the narration of some touching death-bed scene, such as some of the modern evangelists use by which they play upon the feelings of their audiences.

And to say that Jesus died as a martyr does not help



matters in the least. It only deepens the mystery. When you disrobe His death of its vicariousness you make an awful clash between the circumstances of the cross and the character of the Father. The Father never hides His face from a dying-martyr. Stephen was a martyr and he saw the "heavens opened" and the "glory of God" instead of the midnight darkness when in the terrible throes of death. If Jesus did not bear the penalty of guilty sinners on the cross, then the presence of the darkness and the absence of an approving voice can mean nothing less than the displeasure of the Godhead toward the One Who thus suffered and we must interpret His death as the just dues of an infamous impostor.

But this cry of Jesus on the cross tells us more than that: it is the one, and, we believe, the only time in which Jesus speaking to the Father addresses Him as **GOD**. It is not, My **Father**, My **Father**, but "My **God**, My **God**." Why this lone instance of the Son thus addressing the Father? You men who are going around teaching the doctrine of the universal Fatherhood of God and the universal brotherhood of man, will you come forward and tell us why Jesus did not address God as Father on this occasion as He did at other times? There is but one answer, absolutely only one. It is this: God is not the Father of sinners. Just the moment that Jesus took the place of the sinner He Himself had to surrender His claim to sonship. He dare not call God His Father when standing in the sinner's place. Yet think of the daringly brazen presumption of the sinner—the one whose place Jesus took—going about proclaiming that blasphemous doctrine of the universal Fatherhood of God. If Jesus could not call God His Father when taking the sinner's place, how dare the sinner do it in his alienated state, separated from God by wicked works? This fact alone ought forever to stop the mouth of every propagandist of such a theory.

There is a sense in which the sinner cannot even call Jehovah his God. He can speak of Him as the **Elohim** of the old creation, of which he is a part, but nothing more than that. After Jesus was risen from the dead He said to Mary, "I ascend unto My Father, and your **Father**; and to My God, and **your GOD**." What does it mean?

We know what it means for God to be the **Father** of the believer, but what significance is there in the fact of His relation to us as **God**? Has He not always been such to us as His creatures? He has, but not in this sense. Here is introduced an entirely new thing. We have here brought before our gaze the **Elohim** of a **new** creation. God has just raised His Son Jesus from the dead, by the which the disciples have been begotten again, or born anew, and as such He becomes their **Father**. But that is not all, for by this same act men become new creatures in Christ Jesus, an experience not known to the sinner, and in this unique sense He becomes their **God**, the Author of a **new** creation, the **Elohim** of the New Testament. And these are the very two titles—**Father** and **God**—that Peter uses in blessing the Deity for this two-fold boon (*1 Pet. 1: 3*).

## The Couplet of Worshippers

"After the most straitest sect of our **religion** I lived a Pharisee" (*Acts 26:5*).

"We are the circumcision, which worship God in the **Spirit**, and rejoice in Christ Jesus, and have no confidence in the flesh" (*Phil. 3:3*).

**P**AUL was always a worshipper, not only after the time that he met Jesus on the Damascus road, but also prior to that. At the first his worship was in the flesh. Says he, "If any other man thinketh that he hath whereof he might trust in the **flesh**, I more." Then he goes on to state the things in which his fleshly religious trust consisted—"circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews." Furthermore, his devotions were legalistic and Pharisaical—"as touching the **law**, a **Pharisee**." And how careful the Apostle is to link his Pharisaical belief with his religion in his defense before King Agrippa. "After the most straitest sect of our **religion** I lived a **Pharisee**." In other words, his former "religion" and his life as a "Pharisee" were synonymous—his Pharisaical beliefs were his religion.

Now the Word is very explicit as to the religion of the Pharisee. In a most positive sense he was a man who trusted in himself that he was righteous and despised others (*Luke 18:9*). In short, he was a **self-righteous** man. And according to the application of that second parable in the eighteenth chapter of Luke, he was an **unjustified** person. His creed was void of all traces of a propitiatory sacrifice, such as was found in the prayer of the poor publican. The Greek would really make the publican to ask God to be propitiated toward him a sinner, or to be toward him as He is when He looks upon the atoning sacrifice of the blood-sprinkled mercy-seat. This propitiation was sadly lacking with the Pharisee. His religion, like that of Cain's, was destitute of the blood. It was a mixture of rites and ceremonies, a mere form of godliness, but a denial of the power thereof.

But a change takes place in the life of Paul, and Oh what a change it is too! No longer now is he that cold, formal, hypocritical professor, but becomes a true believer, and declares himself a member of that noble company of saints who "worship God in the **Spirit**, and rejoice in Christ Jesus, and have no confidence in the flesh." Of these words Dr. A. T. Pierson says: "Here seems to be an occult reference to the Trinity. Worship of God the **Father**, rejoicing in Christ the **Son**, and having confidence only in the **Holy Spirit**."

Here, then, is: "(1) **Spirituality of Worship**, in contrast to formalism, ritualism, and estheticism. (2) **Satisfaction in Christ Jesus**, as opposed to secularism, worldliness. (3) **Dependence on the Holy Spirit** instead of fleshly energy and works."

Reader, what are you, a real, genuine believer? or only a professor? But you say, "I am a member of the church; my name is on the roll." That may all be, but that does not say that you are a member of the body of Christ or that your name is in the Lamb's Book of Life. Did you become a new creation when your name was placed on the church roll? or are you the same old God-dishonoring, worldly-minded sinner that you ever were? If so, you might just as well have your name on some bill-board along some public thoroughfare. It would do you just as much good, and, besides, it would save the church from the moral disgrace from which it has suffered by having enrolled among its members one who has never exercised saving faith in the Lord Jesus Christ, and who knows absolutely nothing experimentally about the new birth. Isn't it strange that it requires thousands and thousands of books to record the names of the **church members** of the world. The reason is that their name is Legion. But, on the other hand, the Lord needs only **one** book, the Lamb's Book of Life, in which to record the names of the **saved**. The reason would seem clear: there are **few** that be saved, for many will seek to enter in but shall not be able. But there are church members **many**.

Some one tells of a dream he had, that was strangely significant. Says he: "I was approaching a large city by railroad. I looked from the car windows and saw upon the

barns and fences the signs: 'Go to 1150 Main Street for all kinds of books at lowest prices.' Near it in several cases was the picture of a man with a carpet-bag in his hand, walking rapidly, and below the picture were the words, 'I'm going to 1151 Main Street for ready-made goods.' Another inscription told of a large assortment of jewelry at 1155 Main Street. I reached the city, and hurried to '1150 Main Street.' A large sign over the door and handbills in the window announced 'Books of all sorts at very low prices.' I went in. The bookseller was there, but **not a book was to be seen in the store.** He said that he was **hoping** that he might have some. I suppressed my indignation and went into '1151 Main Street' for ready-made goods. Again I found a storekeeper but no goods, although the store was covered with placards announcing 'great bargains.' In 1155 I found the same falsehood. Like the others, he expected stock **some time.** I walked along the street and found many such stores. On the whole street there were about 400 stores, and although every one had its glaring sign, only about two hundred had any goods to show. The king of the country came into the street and entered many of the stores to make purchases, but found so many places where they did not have the goods corresponding to their signs and handbills that he ordered his attendants to pass through the street and tear down all the false signs and drive out all the false traders. Then there came the crash of falling signs, and I awoke to find that I had been **dreaming over a church record.** There were long rows of names with the sign 'Christian' over them, but, alas, how many of them had nothing but a sign; no fruits of the Spirit behind the sign, no 'love, joy, peace, meekness, gentleness, patience!' None of that activity in Christlike work, none of that tenderness of Christlike sympathy, none of that unselfish devotion to the salvation of others, that is implied in the name Christian! Our religion must be something more than a label. Who trusts in labels? Who thinks that the label 'Butter' always means butter, or that 'Honorable' is applied only to men of honor? When the King of kings comes to make up His jewels, what a crash there will be among these false signs and labels, as many whose profession has said, 'Lord, Lord,' shall be driven out with



the word, 'I know you not—Depart!' " If you have gone out of business, by all means tear down your signs. Do not deceive the public by fostering expectations of finding goods that you have sold out long, long ago, and save yourself from the humiliation of a final disappointment.

We are reminded of the counterfeit dollar bill that once made its rounds. It helped to pay the rent and the grocery and butcher bills. It bought provisions for the poor. It relieved the suffering of the widow and the orphan. It helped the cause of missions. In its daily rounds it did just what any genuine dollar bill would do; and all the while it was performing its chores of mercy no one ever detected its spurious character. But well worn from the results of its labors it went back to the Treasury Department, and at once it was discovered that it was not genuine. <sup>1</sup> It was cast out. It will be so with the nominal professor, the hypocrite.

It is remarkable to what extent a person may go in the way of a profession of religion and yet not be saved. He may, as some believe,

Give of his means, as Ananias (*Acts 5:1-16*);

Wish to die well, as Balaam (*Num. 23:10*);

Bring an offering to God, as Cain (*Gen. 4:3*);

Be a Gospel worker, as Demas (*II Tim. 4:10*);

Weep for the blessing, as Esau (*Gen. 27:34*);

Tremble under the Word, as Felix (*Acts 24:25*);

Dwell with God's servant, as Gehazi (*II Kings 5:27*);

Hear faithful preachers gladly, as Herod (*Mark 6:20*);

Have zeal for God, as Israel (*Rom. 10:2*);

Be numbered with disciples, as Judas (*Acts 1:25*);

Take part in service, as Korah (*Num. 16:33*);

Leave the city of destruction, as Lot's wife (*Gen. 19:24-26*);

Have a house of gods, as Micah (*Jud. 17:15*);

Minister in the priest's office, as Nadab (*Num. 3:4*);

Ask prayers of God's servants, as Pharaoh (*Ex. 8:8*);

Be able to prophesy, as Saul (*I Sam. 10:10*);

Make long prayers, as the Pharisees (*Matt. 23:14*);

Have many followers, as Theudas (*Acts 5:36*);

Have the lamp of profession, as the foolish virgins (*Matt. 25:11*);

Be near the kingdom, as the young lawyer (*Mark 12:34*);

and yet, after all, be eternally lost. We do not say that all who are mentioned in this list were without spiritual life. This possibly would be going a little too far, but we consider ourselves safe in saying that it is possible for one to have said of him all that is said of the characters in the above list and yet not be born again.

The failure to recognize this fact has led to much confusion on the subject of the security of the believer. Our attention has again and again been called to cases of persons making a profession of faith in Christ, and for awhile being active in certain lines of church work, and then turning out badly, and going deeper and deeper into sin. They wonder if such a person should die in that state whether he would be lost or saved. In the first place, we must prove that such a person was really saved. Who knows but that he only made a profession, and nothing more. You do not know. We do not know. God alone knows. All we know is what we suppose, giving the fellow the benefit of the doubt. But supposing that he was a genuine believer, we are still confronted with another difficulty. Do we know of any person who really believed and then fell back that did not at sometime return again to the Lord? The Bible speaks of one prodigal, only one, and he came back. It tells of one sheep that went astray, only one, and it was brought back to the fold by the shepherd. So if we desire to furnish examples of men to disprove the doctrine of the security of the believer, we should be certain of two things: **First**, that the person was really saved; and, **Second**, that he never came back after having gone astray. And either one of these two things would be difficult to prove. What man is there who can tell definitely who is and who is not a Christian? And who can say what does and what does not take place between a backsliding believer and his Lord during his last moments on earth?

But that is not all. There is still another thing that we must consider before we pass final judgment upon the orthodoxy of the doctrine of the believer's security in Christ. The question of discipline enters into this matter and discipline is always a **family** affair. See how this thought shows itself in the Apostle's reasoning on this point. "If ye endure **chastening**, God dealeth with you

as with **sons**; for what **son** is he whom the Father **chasteneth** not?" And again, "Whom the Lord loveth He chasteneth, and scourgeth every **son** (not servant) whom He receiveth." And bear in mind that chastisement never affects the believer's relationship or standing. His sonship remains unchanged. If it were otherwise, then it would not be long until the Lord would have no sons. See how clear this is: 1. Chastisement is the Lord's dealings with His children. "If ye are without chastisement, \* \* then are ye bastards, and not sons." 2. All children are chastised. "Whereof **all** are partakers." 3. Chastisement is generally the result of wrong doing. It is inflicted with a view of having us "corrected." Therefore if chastisement is the result of wrong doing, and if all are chastised, then all must be guilty of wrong doing, and if wrong doing on the part of the believer nullifies his sonship, then the Lord has no sons. But who is ready to believe a doctrine like that? Are you, reader?

We have already stated that discipline or chastisement is a **family** affair. This we must never overlook. And, moreover, we must take into account that there are two ways of settling a controversy between a parent and a child. 1. By **forgiveness**, or 2, By the infliction of **discipline or chastisement**. And either method will bring the same result. But should the cause of the controversy (the wrong doing) place the erring child outside the family, as some seem to suppose, then neither one of the two things just mentioned would be a suitable or effective means in getting him back again. In the first place, a lost soul is not brought into the family of Christ through chastisement or the suffering of the penalty of his own sin. Such a thing is unthinkable. Punishment of sin in a lost soul is **eternal** in its character, hence you could not expiate by chastisement in a few days or so a wrong that would require an eternity of suffering to blot out. Besides, if such were the case, it would bring the salvation of every lost soul in hell within the range of possibility. Sinners are not brought into the body of Christ through their **own** suffering, but through the suffering of **Jesus**. And as to forgiveness, this could not possibly reach his case. If he who has passed out of death into life can get back again into the realm of death, then forgiveness will

not suffice, but he will need a **substitute** to again take his place in death, as when he first believed, and this will mean that Christ must die again for him. Justice cannot be satisfied with the mere forgiveness of the guilty. Law has no mercy to offer. It always demands the payment of the very last farthing. It asks for death from the one under the sentence of death and if it does not receive it it will require it at the hands of his substitute.

Remember, "It is appointed unto men **once** to die." There is but **one** death sentence for men, only **one**. If you can annul or get rid of that one death penalty, there will never be another. If there is another, then Christ must "**often** have suffered from the foundation of the world" (*Heb. 9:26*). In other words, if the removal of the death penalty from the sinner through the work of Christ on the cross answers only, like that of the work of the high priest of old, for a limited period of time or must be renewed upon every remembrance of sin, then Christ must come back to the cross every time a believer sins and this would be quite frequent for some of us. Possibly we may be helped to a fuller understanding of this truth by the reference to Christ's death in Isaiah 53:9. Very significantly does the Margin put it: "His **deaths**," the plural indicating that Christ in a very real and peculiar sense died as many deaths as there are people of His throughout all lands and in every generation. He by the grace of God is said to have tasted "death for **every** man" (*Heb. 2:9*). Yet if a believer can get back again into the realm of death, as many suppose, then Jesus must again suffer a plurality of deaths, or, in other words, endure death every time a follower of His gets under the sentence of death. And such a view of the work of grace would call for a repeated rebaptism of believers. But the very fact that the church baptizes only **once** is a confession that she does not believe such a doctrine. And why should she?

In our family at home when doing something wrong we would often go to father and confess our wrong and ask for forgiveness, and it would be freely and frankly granted. That restored the broken fellowship. Not relationship, for relationship was not severed. At other times we would do some things that did not seem to come

within the scope of forgivable offenses. And fellowship, as in the other instance, was again broken; but not relationship. But the only thing now that would restore fellowship was the suffering of the chastisement. And when this was endured fellowship was restored as perfectly as in the first case when the offense was forgiven. The enduring of the chastisement in the unforgivable offense accomplished precisely what the forgiveness in the forgivable offenses accomplished. This may help to make clear the Lord's dealings with those Corinthians who so disgracefully profaned the Lord's supper (*I Cor. 11:16-34*). Speaking of their wrong, Paul says: "For this cause many are **weak** and **sickly** among you, and many **sleep**." Here, as you will notice, are three distinct forms or degrees of chastisement, the severity of which, no doubt, was determined by the gravity of the offense, and the gravity of the offense determined likely by the amount of light or knowledge possessed by the offender. Now the things suffered by these Corinthians was a chastisement from the Lord (*vs. 32*). And chastening is always remedial or corrective, and not penal or vindictive, as in the case of the judgment of sinners. They were chastened that they "should not be condemned with the world" (*vs. 32*). But my reader may wonder what became of those whom the Lord put to "sleep." Precisely what became of those who were punished with a "**weak and sickly**" body. If we interpret the "**weak and sickly**" as suffering **chastisement** from the hands of the Lord, then there is no law of exegesis that would allow us to place those who were put to "sleep" into a different or separate class. They are all alike and all come under the disciplinarian government of the Lord. Our father often in the evening told us boys that he would put us to bed if we didn't behave. We generally landed in bed. In order for father to keep his promise he was compelled to put us there. There was no other alternative. Forgiveness was out of the question after his promise of punishment had gone forth. But in the morning we woke up with everything right between father and us. And who is ready to say that when those Corinthians whom the Lord put to "sleep," that when they wake up in the morning of the first resurrection that it will not be in His likeness, to see



His face in glory, with every controversy settled? The Word speaks of their state as that of "sleep," and a lost soul in going out of life is never referred to as having fallen asleep. If the sins of believers put those who commit them under the sentence of death again, then pity the thousands and tens of thousands of saints who by accident or otherwise are suddenly called into the presence of their Lord.

Heirship hangs upon sonship. "If **children**, then **heirs**" (*Rom. 8:17*). And sonship is unaffected by the believer's sins. Listen. It does not say, "If any man sin, we have an advocate with GOD." No, no; though some would seem to read it that way. "If any man sin, we have an Advocate with the FATHER." The relationship stands in spite of the believer's failings. The Apostle could well say to some of us who have lost sight of this fact, "Ye have forgotten the exhortation which speaketh unto you as unto **children**, My son, despise not thou the chastening of the Lord." Chastening is always paternal. "We have had **fathers** (not masters or employers) of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the FATHER (the family title) of spirits, and live?" (*Heb. 12:9*).

But someone will say, "Then you believe in the 'final perseverance of the saints.'" No, no; that is one of the things we have been trying to tell you that we do **not** believe in. If the writer's salvation depends upon his perseverance, then it is of works, and for him there is no hope; for "by the deeds of the law there shall no flesh be justified in His sight." "Well, then," you say, "you believe in the doctrine of 'once in grace always in grace.'" No, we do not. The Word stands out in emphatic contradiction to such a doctrine. Listen to us as we quote a verse: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are **fallen from grace**." Now in the light of these words it seems quite evident that some fall from grace, and that the only persons who fall from grace are those who are 'justified by the law,' or who rest their salvation on works; and of this offence everyone is guilty who denies the security of the believer. But our reader presses the question and asks, "What, then, do you believe?" We simply believe

what Jesus so plainly said and said in such a way that His words can never be mistaken: "I give unto them eternal life, and they shall NEVER perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand."

Some time since a Sister in Christ called our attention to those oft-mooted words in the sixth chapter of Hebrews. It was not a surprise, for this portion of Scripture is generally sought out by those who are troubled on this point, or who contend that a sheep of Christ can be lost. We told that Sister who had only read to the sixth verse about of that chapter, that she had not read far enough, that she must read the ninth verse also—"But, beloved, we are persuaded better things of YOU, and things that **accompany salvation.**" You see, he is not speaking of saved people in these verses, for of the "beloved" (the true believers) he is "persuaded **better things,**" the "things that **accompany salvation.**" The strong inference therefore is, that the things said of the others, such as "once enlightened," "tasted of the heavenly gift," "partakers of the Holy Ghost," "tasted the good Word of God, and the powers of the world to come," did not and do not necessarily "accompany salvation." One can have all these things truthfully said of him and yet not be saved. The good Sister referred to then called our attention to the fact that they "**tasted** of the heavenly gift," etc. We replied, "Oh yes, '**tasted**;' of course, they did, but tasting a thing and taking it are two different things entirely. We have known of children tasting medicine and then spewing it out of their mouth."

Let us look at these words a little more critically. It is said, "It is **impossible** for **those**, \* \* if they shall fall away, to renew them again." Mark you, he does not say that it is **difficult**, but "**impossible**;" nor does he say that it is impossible for **us**, but "impossible for **those**." Now if these words refer to a person who had once really been saved, then it is "**impossible**" for such a backslider ever to be reclaimed, and Jesus in heaven as our High Priest is nothing more than a mere figure head.

Note the thing to which they had been renewed. Renewed unto **salvation**? No, it does not say so, although some would read that into the text. It is a renewal "again

unto **repentance.**" They had once been brought to the stage of "**repentance,**" not any farther, and then fell back. Now the Holy Ghost tells them that it is impossible to "renew them again" unto such a state. And the reason is that the Lord has already exhausted the very resources of heaven upon such souls. The "heavenly gift," the "Holy Ghost," the "Word of God," and the "powers of the world to come," have all been tried and all have been proven to be ineffective in bringing them any farther than the stage of "**repentance.**" Like the "earth which drinketh in the rain that cometh oft upon it," instead of bringing "forth herbs meet for them by whom it is dressed, receiveth blessing from God," they bear "thorns and briers," and are "rejected," and are "nigh unto cursing, whose end is to be burned." If the clouds be emptied of their treasures and nothing but "thorns and briers" be the result, what else is there in the atmospheric heavens to bestow upon the earth? And if the heaven of the heavens be impoverished in the interest of a lost soul, and it all fails, what else is there to try?

It is the matter of "repentance" that is in question in this chapter and repentance is one station short of salvation. The proof of this statement can be found right here in this chapter. Look, if you will, at the order of things in the first verse of this chapter. It is not laying again the foundation of "faith toward God" and "repentance from dead works," but vice versa. "**Repentance** from dead works" comes first, and then follows "**faith** toward God." This order of things may be considered by some as strongly Jewish, and possibly it is, as it is found in the epistle to the Hebrews. So you see that when they were renewed "unto repentance," that they were still one step short of faith, or salvation.

So assuring is the Word of God in reference to the security of the believer, that it speaks of the justified ones as having already been glorified (*Rom. 8:30*). Now if this does not come to pass, then the Word of God becomes broken and none of its promises can be relied upon. But this can never be. The Word will not fail even if heaven and earth should pass away. It will stand if it necessitates the banishment of every mortal to hell, or the taking of every man to heaven. Scripture must be fulfilled if it means the betrayal of Christ by one of His dis-

ciples (*John 13:8*; *Ps. 41:9*), and the burying of that disciple in the potter's field (*Matt. 27:10*; *John 17:12*). It must be fulfilled if it means the crucifixion of the Son of God between two thieves (*Mark 15:27, 28*). No believer in the Word will doubt the fulfillment of the execution of the law's penalties upon the ungodly. Why should he then doubt the keeping of His promises to the righteous? Nehemiah understood this two-fold principle. Speaking of the one phase of it, he says, "Remember, I beseech Thee, the word that Thou commandest Thy servant Moses, saying, If ye **transgress**, I will **scatter** you abroad among the nations" (*Neh. 1:8*). As much as to say, reading between the lines, "Lord, You promised to punish and You did it." Then turning to the other, the mercy side of this truth, he calls the Lord's attention to the promise of blessings: "But if ye turn unto Me, and keep My commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I **gather them from thence**, and will **bring them unto the place that I have chosen** to set My name there" (*Neh. 1:9*). As if a child should say to its father: "Papa, you said you would punish me if I did so and so, and you kept your word; now you promised me that you would give me a certain gift, and I expect you to keep your promise." And if the promises of blessing of the Lord have no comfort, then the threats of His judgments have no terror, and vice versa. Seven hundred years before the crucifixion the prophet spoke of the death of Jesus as having already taken place (*Isa. 53:3-9*). Now Jesus must suffer that the Scripture might be fulfilled. And concerning the believer He also saith, "Whom He justified, them He also glorified" (*Rom. 8:30*), as if the glorification had taken place already. This He said 1900 years ago. Now He must glorify us "that the Scripture might be fulfilled." "The Scripture cannot be broken."

It is said of Rowland Hill, that when an old man of eighty-four and just before he died, one Sunday night when the light had been put out in Surrey Chapel, he was heard to go to and fro in the aisle, singing to himself:

"When I am to die, 'Receive me'—I'll cry.  
For Jesus has loved me, I cannot tell why;  
But this I do find, we two are so joined,  
He'll not be in heaven and leave me behind."

## The Couplet of Groups

"As he (Paul) journeyed, he came near Damascus" (*Acts 9:3*).

"And the men which journeyed with him" (*Acts 9:7*).

IT is said that a little way west of Mount Zion, near the Jaffa Gate, is a little terrace on the top of the water-shed so level that the rain coming down from heaven upon it seems at a loss which way to go. But part of it, perhaps by the breath of heaven, is carried over in the west side and descends into the valley of Roses, and down to the beautiful plain of Sharon. There it diffuses itself abroad, and fertility and beauty and flowers and fruits spring up all about the plain, until it is all exhaled from the fragrant cups of lilies and roses of Sharon to heaven. But a large part finds its way to the other side of the terrace, and descends down, down, below Mount Zion, through the dark valley of Tophet, a type of hell, the valley of Hinnom—"Valley of Fire," as it is called—to the Dead Sea, where it brings forth the apples of Sodom and is lost, lost forever, in the bitter waters of the sea of Death.

On that Damascus road there was a water-shed with its solemn terrace of destinies. And Paul was not there alone. On that terrace two groups of precious immortal souls met, each bent on the same hellish mission. Paul stands alone as the representative of one group. "The men which journeyed with him" comprise the other group. Each group was brought face to face with the same scene. Each witnessed the same strange phenomena. Each was affected by what they saw. Each fell to the earth. Each was confronted with the same opportunity. But see the difference in the results. Paul believes on Jesus; the others do not. As by the very breath of heaven Paul is wafted into the kingdom, while the others continued in the old ways of sin. To Paul the vision became "the savor of life unto life;" to the others, "the savor of death unto death." Paul becomes a flaming apostle; the others continue as fire-brands of iniquity. At the parting of the ways Paul went upwards into light and knowledge and power and glory; the others went down into darkness and



sin and shame and despair. In every congregation, in every town, and in thousands of homes, you have representatives of these two groups—those who hear, believe, obey and go to heaven, and those who hear, disobey and go to hell.

“Once to every man and nation comes the moment to decide,  
In the strife of truth with falsehood, for the good or evil side;  
Some great cause, God's new Messiah, offering each the bloom or  
blight,  
Parts the goats upon the left hand, and the sheep upon the right,  
And the choice goes by forever 'twixt that darkness and that  
light.”

Nearly a quarter of a century ago the author of this little volume, in company with one of his boon companions in sin, stood in a bar-room in a little village in Lancaster county. It was the last night of the old year. On a little hill in that same village stood a small, unpretentious house of worship in which a few humble Christians had gathered for the purpose, of holding a watch-night service. At the sound of the ringing of the church bell one said to the other, “What’s going on up at the church?” The other replied, “A watch-night service.” “Let us go up,” the first suggested, “and see what they are doing.” We went. Both of us sat in the same pew. Both heard the same scriptures read. Both listened to the same testimonies. Both heard the same sacred songs. Both listened to the same prayers. To the writer and his worldly associate that quiet little service was their Damascus road. The author rose for prayer; his associate kept his seat. Under the same religious constraint the writer looked by faith that night to the crucified One; his associate refused to look. The writer went out of that little house of worship to walk the King’s highway of holiness; his associate went out to walk the same old ways of sin and pain and woe.

Some years ago, two lads were standing on the corner of two streets. They were talking earnestly. There was a little meeting at the chapel near, and one was trying to persuade the other to go. Both were sons of Christian parents; both were brought up under good influences. Said the one to the other: “I am going to the chapel to-night. Father expects it; our minister expects us; our

Sunday-school teacher expects us; everybody who thinks most of us expects us to be there. I am going. Come, you go, too." "Oh, I can't; I don't want to be a Christian. I won't be. I am not ready; but I know I shall if I go, so I shan't go." "And I shall," said his companion.



ON THEIR DAMASCUS ROAD

One went one way ; the other the other way. Each made his choice and it proved to be a choice for life. The one united with a church, and is an earnest, Christian man, a rising lawyer, beloved and honored. The other turned his back upon God and the church. Today he keeps a gambling house, and has been heavily fined for a drunken fight.

"Two paths lie before you, which one will you take?  
For now is the time when a choice you should make;  
The first leads to Jesus, the soul's dearest friend,  
The other in darkness and ruin will end.

"Two paths lie before you, the narrow and wide;  
The first has its way-marks, the other no guide;  
Think well ere the final decision you make;  
Two paths lie before you, which one will you take?

"The first has its trials, but you shall be strong,  
With Jesus your Saviour to help you along;  
The first has its crosses that all must endure,  
And yet to the faithful the crown will be sure.

"Two paths lie before you, and what will you say?  
A question so urgent admits no delay;  
If you would be happy this course you must take;  
The good you must follow, the evil forsake."

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